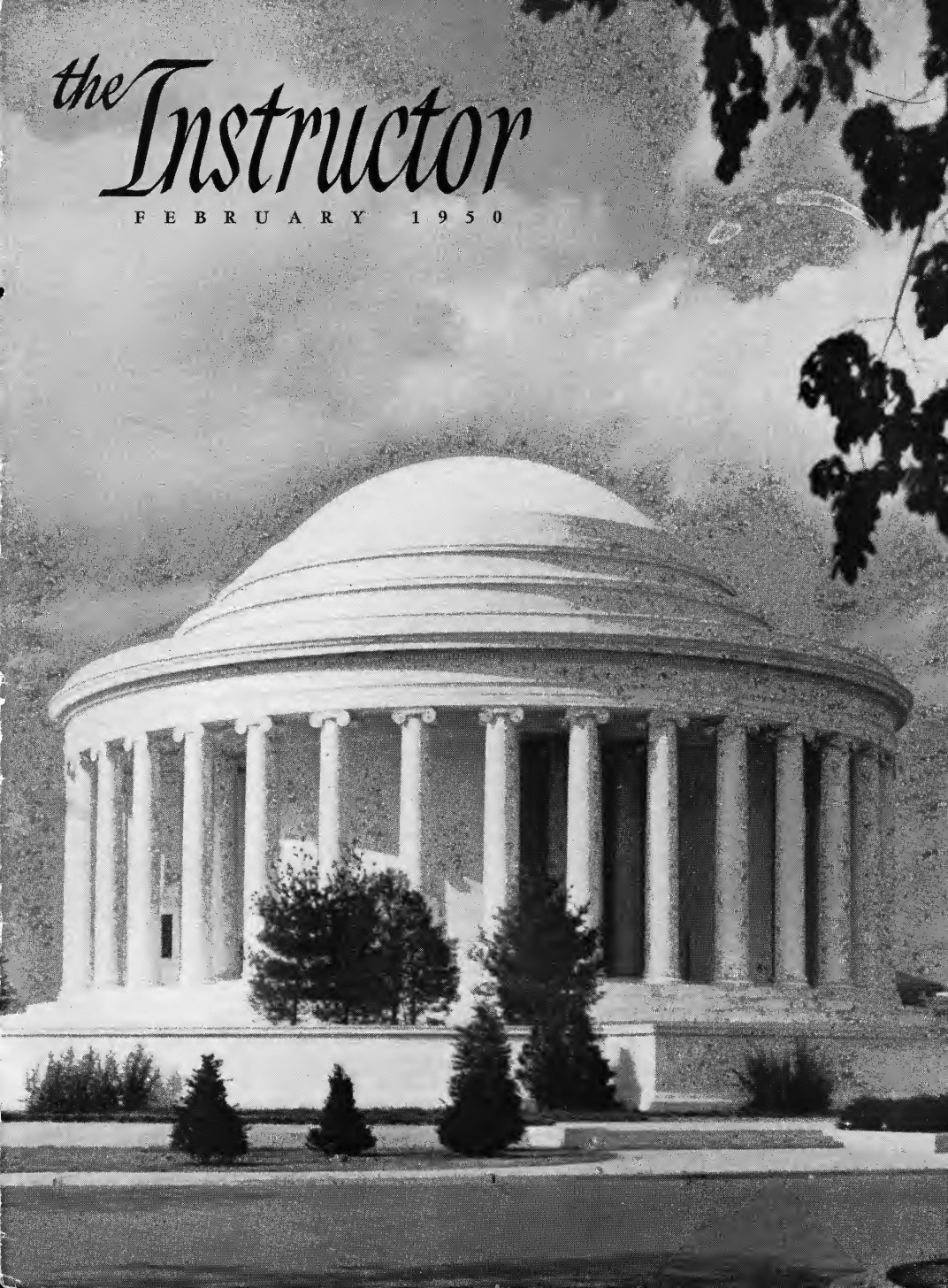


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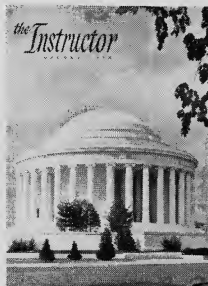
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the Instructor

February 1950
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Official Organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints.
Devoted to the Study of What to Teach and How to Teach According to the Restored Gospel.



OUR COVER*

February brings us the birthdays of three great builders of America: George Washington, Thomas Jefferson, and Abraham Lincoln. Pictured on the cover is the Jefferson Memorial, Washington, D. C.

Jefferson was a champion of universal education. In 1786 he wrote: "The tax which will be paid for the purpose of education is not more than the thousandth part of what will be paid to kings, priests and nobles who will rise up among us if we leave the people in ignorance."

*Photograph by Harold M. Lambert.

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EDITORIALS

*Fortieth Birthday of the Boy Scouts of America,
February 9, 1950*

WE pause to recognize the fortieth anniversary of scouting in America with this tribute to scouting by Dr. George R. Hill:

"Scouting—Builder of Boy Character, as a challenging answer to every natural urge of boyhood you are without a peer!

"You take the Scout to the mountains, to the woods, to the fields, to the wide open starry spaces—there to interpret for him the many sights and sounds that greet him. You make of him a protecting partner of all wild life. You unlock the windows of his soul and lend wings to his understanding.

"You teach the Scout true sportsmanship, alike on skiing parties, while fishing for the wiley trout, in an archery contest, at the Boy Scout Camp, on a hike in sweltering heat, and while selling papers on a crowded street.

"You make of him a clean and fit companion for himself when he is alone, and a jovial comrade when he is with others. You give to him

the ability to play and team with other boys, to be a good loser and a modest, considerate winner.

"You give to the Scout a religion—the religion of service. He thrills as he repeats your scout oath. In it, you have created for him an ideal which he loves and to the performance of which he consecrates his life.

"You are the basis of a friendliness and an understanding between boys of all nations—a potent force for universal peace.

"Above all, Scouting, you help the boy to find God, to know God, to love God, and to be a partner with God in the accomplishment of his purposes."

The Deseret Sunday School Union supports wholeheartedly this kindred character-building institution, which in the Church of Jesus Christ of Latter-day Saints is administered by and through the Young Men's Mutual Improvement Association.

Forming Judgments by Name Calling

THAT generally emotion rather than reason determines conduct is well known to students of human nature. Nicholas Murray Butler, in his lectures on education half a century ago, used to say that our conduct is determined one tenth by reason and nine tenths by emotion. Fifty years of twentieth-century research in psychiatry tend to confirm Dr. Butler's state-

ment, as does also his own attitude toward the law prohibiting the sale of alcoholic beverages, in which he suggested a political revolution in defense of the sacred right to take a drink of whiskey.

The most striking characteristic of present-day popular discussion of politics, both domestic and international, is denouncing what a speaker does

not like by applying to it names that are made to appear unsavory. This requires no analysis of facts or consideration of consequences of any particular political procedure. Very honest and honorable men and women are denounced as radicals or reactionaries, socialists or fascists, communists or nihilists, without regard to the real meaning of these terms and the grounds upon which any particular person is so designated. Careful study of the facts and sound reasoning might lead to very different conclusions. It is evident that every political problem should be discussed on its merits and judged by its ultimate effects for good or evil—this without prejudice against any social group.

The same is true of religion. Jesus, in his ministry in Palestine, was often denounced as a dangerous radical, as were also his apostles, the Protestant Reformers, and Joseph Smith and his associates. It is but a short time since to be identified as a Mormon was to be condemned. Now there are some persons who belong to this once-despised group who think that because

they belong they are superior to all other peoples. Thus, they glorify themselves, as did many of the self-righteous Pharisees of old.

"Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:12.)

When assessing the character of others, it is well to remember the admonition in the Sermon on the Mount—"Judge not that ye be not judged. . . ."

Much evil in both politics and religion would be avoided if people would be careful to learn the facts of individual and social life and the principles of religion and ethics that may be applied toward solution of problems, rather than to speak or act upon unwarranted prejudices.

This is not to say that emotion has no place in life and conduct. It is very essential to effective and sustained pursuit of a good cause but should not be out of proper relation to facts and reason. Let us not be drunk with emotion. That is what sends many people to mental hospitals.

—Milton Bennion

*Thomas Jefferson,
Champion of the Bill of Rights*

THOMAS JEFFERSON was serving his country as ambassador to France while the American Constitutional Convention was in session. He stood for the formation of a federal union and for the adoption of the Constitution, but with reservations. Foremost among the reservations was the inclusion of a bill of rights. These rights had been declared in famous declarations of the British Parliament, most notably in that of 1689, but had been subsequently ignored by the king and the majority party of Parliament.

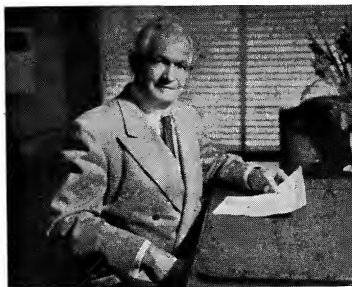
The American Revolution had been fought in defense of the rights of Englishmen, but with emphasis upon rebellion against taxation without representation. Some of the colonies were not so scrupulous about some other even more fundamental rights—freedom of religion, for instance. Jefferson was for constitutional guarantees of all the natural and God-given rights of man, against trespass by government through any of its branches, judicial as well as legislative or administrative. In his public life he severely

criticized decisions of his relative, Chief Justice Marshall. While Jefferson belonged to the property-holding class in Virginia and was a member of the legal profession, he was strongly opposed to subordinating other human rights to property rights. For him, freedom of thought, speech, and worship were more important.

He was a devoted and thorough student of the moral teachings of Jesus, as recorded in the Gospels; and he regarded conformity to these principles as far more important than mere conformity to civil laws on the one hand or indulgence in discussion of abstract theology on the other. On these accounts he was rated by conservatives as a dangerous radical and an infidel—one who should never be trusted with high public office. Yet, when he became president for two terms, the business of the government went on in an orderly manner and continued to do so through several administrations of his party, while he, as ex-president and elder statesman, was highly respected and often consulted on public policies.

—Milton Bennion

A REDEDICATION To Sunday School Ideals



PRESIDENT DAVID O. MCKAY

*President David O. McKay**

I am sorry to hear Superintendent Hill's announcement that illness is the reason Elder Stephen L. Richards cannot be here tonight. I hoped he would be present on this significant occasion. He and I have been side by side in Sunday School work for many years.

This afternoon at about 12:30 your committee waited upon the First Presidency and very graciously presented to each a copy of the framed photograph of the masterful painting of Elder Richard Ballantyne and his first Sunday School. On that occasion President George Albert Smith expressed himself as desirous of being present here this evening. However, later in the day when he returned to the office, he complained of a very severe headache, saying, "If it doesn't get better, I shall be unable to be in attendance." President Clark, as you know, is on his way East. All three of these brethren are therefore excused.

"The curtains of yesterday drop down;

The curtains of tomorrow roll up;
Yet, yesterday and tomorrow are."

This significant thought, expressed by Thomas Carlyle, may be applied to the one-hundredth anniversary of the founding of the first Sunday School west of the Rocky Mountains. We pay tribute to past accomplishments; we face the future with faith and a high resolve.

Two hundred ninety years ago (about 1660) Joseph Alleine, a non-conformist, one of the best-loved Puritan preachers of his day, who had become convinced of the apostasy of the Catholic Church, and

who observed with aching heart how children were neglected, attempted to organize a few Sunday Schools, perhaps the first in the world.

In the days of the Saviour when He said, "Suffer the little children to come unto me," He had in mind the responsibility of parents to teach their children, but parents departed from that idea. We do not read of any Sunday Schools in the Christian era.

One hundred twenty years after Joseph Alleine's attempt (about 1780), a public-spirited man came upon a group of hoodlums on one of the streets of Gloucester, England. Accosting a woman he said: "Do these miserable mobs of children belong to this part of the town?"

"Sir, you should see this place on Sunday! The pin factories and other shops are shut then, and the noise and rioting, the cursing and swearing make this place a hell. There is no self-restraint."

"Do parents not care?" asked the gentleman.

"They are utterly abandoned themselves, and ignorant."

"What of the Church?"

"We do have a good rector. He has got some to go to school. But what can be done with this rabble on Sunday?"

The man who asked these questions and observed that mob was Robert Raikes, to whom must go the credit of having established the first permanently organized Sunday School. You know the history of how he induced the children to come to Sunday School, insisting upon discipline, and also that they

wash their faces and come in clean clothes; their clothes might be ragged and old, but they must be clean. He sought help, and secured the services of two women who were keeping a sort of day school in their home.

Robert Raikes accosted these two women and asked, "Will you not teach these children on Sunday?"

"But what shall we teach them?"

He replied: "Teach them short gems from the New Testament and reading and writing. I will give you a shilling a day each."

Thus began the modern Sunday School. The enrollment soon ran into the thousands, and in 1785 the Sunday School Society was founded in London—the first General Board of Sunday Schools.

Fifty years later (about 1838), a young Scotsman about twenty-one years of age, a ruling elder in the Presbyterian Church, observed boys and girls neglected and untaught. He spoke to his minister, and with the latter's consent organized a Sunday School in a farm village a few miles from Earlston.

That young man was Richard Ballantyne.

He had seventy-five pupils enrolled in that Sunday School. Two daughters of a farmer offered to help him teach. To these young women he turned over the responsibility of teaching, while he himself began to study and prepare himself

*Address delivered at a special meeting commemorating the founding of the first Latter-day Saint Sunday School in the Rocky Mountains, held in the Board Room of the Brigham Young Memorial Building, 50 North Main Street, December 9, 1949.

for the task ahead. During that period of study he became impressed with the lack of harmony between the teachings of the Bible and the practices and the teachings of the church. He consulted his minister regarding it, and they both agreed that a new organization was needed.

About that time two representatives of the Church of Jesus Christ of Latter-day Saints told them about the restoration of the gospel. Richard Ballantyne joined the Church, emigrated to Nauvoo, thence to Salt Lake City, and began to build a house on a lot a few blocks from where the foundation of the temple was being laid.

Years later he wrote, "I had passed through much and had been sorely tried by friends and foes, and in it all the Gospel had proved such a solace to me that I was very desirous of seeing that all the children of the Saints should learn to prize it as I valued it. And, more, I saw that the children from the very nature and circumstances of the people were being neglected. I wanted to gather them into the school where they could learn, not to read and write, but the goodness of God and the true gospel of salvation given by Jesus Christ."

Such was the spirit that prompted Richard Ballantyne to organize the first Sunday School here one hundred years ago today.

I have mentioned these highlights in the history of the Sunday School for the purpose of bringing to our minds significant fundamental ideals of the Sunday School. Joseph Alleine and Robert Raikes had in mind, *first*, the need of the child for proper environment—to furnish children a spiritual environment that parents too often fail to give. Proper environment!

The *second* fundamental ideal taught by Robert Raikes was discipline. He believed that the children should be taught self-control and respect for others' rights.

The *third* ideal of those early founders of the Sunday School was instruction—the imparting of useful information, including reading and writing.

The *fourth* ideal is expressed by Richard Ballantyne—to teach the children the all-comprehensive truths of the gospel of Jesus Christ.

Fellow workers, these are four fundamental ideals which have characterized the Sunday Schools

from the dark ages to this day. How many of these ideals do you take the responsibility of impressing upon the lives of children?

The responsibility of so doing rests primarily upon the officers and teachers whose necessary and outstanding qualifications should be as follows:

First: a sincere belief in what the teacher is teaching, radiating from a pleasing personality.

Second: Thorough preparation by study and prayer.

Third: An exemplary life.

Through the efforts of Joseph Alleine, of John Wesley, and particularly of Robert Raikes and his associates and Richard Ballantyne and his associates, there are Sunday Schools in all parts of the world, with approximately fifty million members.

From a membership of thirty, one hundred years ago, there are now enrolled in the Sunday Schools of the Church nearly 500,000—the exact number as of December, 1948, is 469,276; and we must bring that number up to the 500,000 mark in the next two weeks.

"The curtains of the past drop down; the curtains of the future roll up!"

As we face the future, let us dedicate ourselves, *first*, to an increase in membership. Your superintendent has already pointed out the possibilities in this respect which are not beyond our reach. The next century should see at least a million Sunday School members in the Church. That is at least double the present membership.

Second, we dedicate ourselves to the eradication of evil. The Sunday Schools began in the midst of poverty, as I have pointed out. In England the boys were barefoot and ragged, profane and obscene, and their parents were also. In Utah, one hundred years ago, the people were fairly well clothed, but they had to struggle hard for a livelihood. This struggle, however, was conducive to good discipline. Today the three thousand Sunday Schools are pretty well housed, with good furnishings, comparatively speaking; but evils that undermine character are extant today as they have been through the ages. The conflict is still on! We dedicate ourselves to fight to overcome the enemies of righteousness—disrespect for parents, profanity, obscenity, drunkenness, dishonesty,

irreverence, etc. Disrespect for parents and profanity are evils all too general in the United States.

In addition to these, there is rampant today as never before an organized effort to dethrone Deity and to exalt the anti-Christ in the minds of youth. As the curtains of the future roll up, we see as never before in our history an organized movement to preach anti-Christ doctrines. Two great forces are now influencing men's minds—two opposing camps drawing nearer and nearer in mortal combat. One believes in the right and freedom of the individual and in the dignity of man; that the Christian doctrine of free agency of man is one of the fundamental truths without which there will never be spiritual progress or freedom. The other believes in a domineering, conquering state in which men are mere puppets and slaves, a state controlled by an organized group, few in numbers who—and I quote from "Our Moral Armor," by Vanneven Bush—"hold simple, kindly people in thrall and mold them for conquest. With this domineering group only the law of force is recognized. There are no moral codes, no virtue, and no honor; nothing admirable in man except his will to survive and dominate by force and cunning. And the savage story goes on: Freedom is a myth. Totalitarianism is inevitable. A million men who hold hundreds of millions in bondage."

This is not an exaggeration. The forces of the devil on one hand; and the forces of Christ on the other—noble souls who believe in truth, honor, and integrity—who believe men *can* build a better world; who favor a government responsive to the will of the governed, who believe in the divinity of the individual and in personal immortality.

In conclusion, we rededicate our lives to teach the restored gospel of Jesus Christ, and to proclaim to all the world that there is only one "name under heaven given among men, whereby we must be saved." Fellow Sunday School workers, that is our rededication tonight!

"Not since Christ died upon his lonely cross
Has time such prospect held of Life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

(Continued on page 43)

ENROLLMENT

Methods



JUNIOR SUNDAY SCHOOL REACHES OUT
... committees ... made home calls ...

*Emma Hull, Co-ordinator
As told to Ed Bliss*

It isn't every day that you find an organization which has managed to boost its attendance 500 per cent in just a few years. But that is the amazing record set by the Junior Sunday School of the South Eighteenth Ward in Salt Lake City.

How did they do it? Through initiative and an uncommon amount of hard work.

A few years ago, attendance in the ward's Junior Sunday School averaged ten children. Officers of

the organization felt that the reason for this small number was probably the fact that the ward was located in an apartment-house area, where the number of children is normally smaller than in other districts.

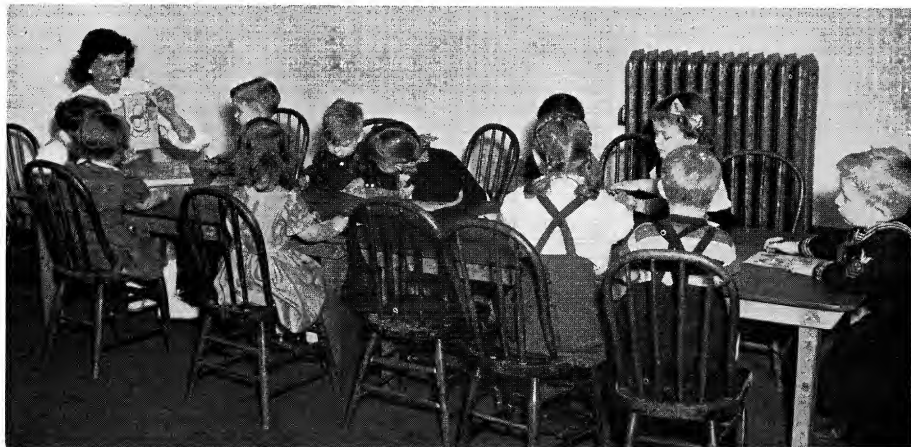
Finally, however, the teachers decided that an all-out attendance drive would be worth a try, anyway. They decided to go over ward records and see how many children were within the ward boundaries.

Surprisingly enough, they found

that the reason for their small attendance was not a lack of children within the ward but merely a failure of the Sunday School to reach those children who were not attending.

The teaching staff divided itself into committees and made home calls on each family where there were children who should be in Junior Sunday School. And they didn't let the matter drop there—they followed up those calls by

(Continued on page 39)



PAINTING A SNOWMAN FOR RELAXATION AND APPRECIATION OF WINTER
... encouraging more thorough teacher preparation ...



B.Y.U. STUDENTS
Japanese-Americans

The Gospel Moves On IN JAPAN

Clarence S. Barker

A work of great promise is going forth in Japan today.

In this work of carrying the gospel to a nation of 80,000,000 people, proverbial for their industry and ceaseless efforts to attain a better way of life, Sunday Schools have been and continue to be a major factor.

Today, reports Elder Matthew Cowley of the Council of the Twelve, president of the Pacific Mission, thousands of these Japanese people are seeking out the missionaries of the Church of Jesus Christ of Latter-day Saints for guidance and gospel knowledge.

Typical of the interest manifest towards the restored gospel and the esteem in which it is held by post-war Japanese are two incidents cited by Elder Cowley in his address at the October General Conference of the Church.

Mayor Takahashi of the city of Shibata, hearing of the arrival of Elder Cowley and President Edward L. Clissold, assembled in his office a group of 106 of the leading businessmen and civic leaders of his city. The mayor asked Elder Cowley and President Clissold to speak to the group as they saw fit.

At the conclusion of the talks, the mayor said to the group: "Gentlemen, these are the representatives of the church we want established here." To Elder Cowley and President Clissold the mayor said, "Send immediately missionaries." Two missionaries, accordingly, were sent to Shibata and are being warmly received.

The second incident involved Noratsu Ichishima of Tenno Shinden,

second largest land owner of pre-war Japan. Desiring that his family homestead of 1700 acres with seventeen buildings be used for some good purpose and maintained as an entity, Mr. Ichishima has offered to give this entire property to the Church.

Mr. Ichishima had mentioned in a conversation with a Mr. Mogi, who had lived among Church members in Mexico, his desire to give the estate to some worthy project. Mr. Mogi said immediately that Mr. Ichishima should give the property to the Mormons because of their cooperative spirit and their enterprise in carrying forth reclamation and other projects to enrich the lives of participants.

Today, missionaries of our Church are conducting regular services in a former Buddhist chapel on the Ichishima estate. The proffer of the estate, with minor reservations, was referred to the First Presidency.

Even before Latter-day Saint missionaries went back to Japan in October, 1947, two Sunday Schools were being conducted there by a Brother Sato of Narumi, a Japanese convert of our service men. Each Sunday he directed approximately 100 investigators, singing our hymns and learning the gospel. This was in addition to various Sunday Schools conducted from time to time by service men and women.

In the rapidly multiplying work in Japan as Elder Cowley found it last July, fifteen Sunday Schools were a major mission activity. In them children and adults participated in class work and learned principles of the gospel.

"The Japanese people," Elder Cowley said, "want activity, and our Church offers them activity. Male Japanese are being given the priesthood of God, and the women and girls find plenty of jobs awaiting them within the Church."

"It is an interesting angle that the Japanese people are pleased that our Church does missionary work in the United States as well as abroad, while other Christian churches expend their major missionary effort among the 'heathens', including the Japanese."

Of the twenty-seven missionaries serving in Japan last July, more than half were Nisei, young people of Japanese ancestry who had been reared in the Hawaiian Islands. Attending Sunday Schools of our Church, they gained faith and knowledge which caused them to be baptized and, as ambitious young zealots, to go to the home of their ancestors bearing the gospel message.

Parents of some of these Nisei missionaries are Buddhists, who willingly are supporting their sons and daughters in their gospel work.

As established August 12, 1901, by Elder Heber J. Grant, then of the Council of the Twelve and later President of the Church, the Japanese Mission was not a fruitful field for converts. This was due in part, apparently, to the strong nationalistic feeling then prevalent. The mission was closed in 1924 by President Hilton A. Robertson, now president of the Chinese Mission.

This same President Robertson became a factor in the revival of the Japanese Mission as it is today.

THE INSTRUCTOR

President Robertson, presiding over the Japanese Mission (now the Central Pacific Mission) which he opened in the Hawaiian Islands in 1937, established a Sunday School in a Honolulu home purchased as a site for the present Oahu Stake Tabernacle. The late President Jay C. Jensen and Edward L. Clissold, earlier a missionary in Hawaii and successively president of the Central Pacific Mission and the reopened mission in Japan (1947), also played important parts in the development of this Sunday School. It became the "proving ground" in which many young Nisei joined the Church and established the nucleus for carrying the gospel successfully back to the home of their ancestors.

One of the interesting Sunday Schools in Japan today is at "Sapporo Hoon," a private school for delinquent children, where ninety-four attended the third Sunday School held for them.

On the first visit of Mission President Vinal G. Mauss to Tenno Shinden shortly after the visit of Elder Cowley, the new mission president was met at the railroad station by Mr. Ichishima, whose first words were: "We had 214 at Sunday School last Sunday."

The organist for the Tenno Shinden Sunday School is none other than Mr. Ichishima, second largest land holder in Japan before World War II.

Another Mr. Ichishima, no relation, is the biggest wine merchant in

Shibata, where the mayor is so friendly to the Church. The second Mr. Ichishima turned over his home to missionaries assigned to that city soon after Elder Cowley's visit there.

Interpreter for Elder Cowley at the Juso Sunday School where 200 persons were present was Saburo Haneda, who since has been baptized. Brother Haneda is professor of English at Methodist University, Osaka. He said the restored gospel is a way of life and he would not let his employment interfere with his religion.

Another well-read Japanese, a Mr. Kurasawa, graduate of Cambridge University, England, has studied virtually all Church literature available to him. He is conducting a choir in Tokyo, made up of members and non-members, which Elder Cowley reports to be as good as many choirs he has heard at home.

Elisaburo Kioda, dean of the faculty, Institute of Church Music, University of Tokyo, and a leading organist of Japan, joined the Church recently. He was a visitor to Salt Lake City October 25 of last year.



JAPANESE CHILDREN ARE HAPPY TODAY
Sunday Schools are a major activity.

cards and telephone calls to keep the children coming each Sunday.

Meanwhile, efforts were made to increase the effectiveness of the organization itself, by encouraging more thorough preparation of lessons, and by obtaining, as far as possible, teachers who would be permanent in the ward and who had a sincere interest in children and enthusiasm for the Sunday School work.

Another phase of the Junior Sunday School's problem also was con-

sidered—that of closer coordination of the organization's activities with the Sunday School superintendency. The teachers worked out a plan with the superintendent so that one member of the superintendency was in attendance at each Junior Sunday School meeting.

Furthermore, they decided to hold a monthly meeting at the home of one of the teachers, with a member of the Sunday School superintendency present, to plan the program for the coming month and con-

sider new ways of stimulating attendance.

It was a lot of work—more, perhaps, than many teachers feel they should devote to their work. But that extra effort paid off richly in attendance, for today the Junior Sunday School has an enrollment of 56 and an average attendance of 50.

It's taken a lot of time and work; but in Sunday School, as in anything else, that's the price you have to pay for success.

Let us raise a standard to which the wise and honest can repair; the rest is in the hands of God.—George Washington.



DR. VIRGINIA F. CUTLER

THE HOME AND THE FAMILY

Virginia F. Cutler

I. THE PARENTS' GREATEST GIFT*

THOSE of you who are parents—how would you respond to this question? What would you consider the greatest gift that you could bestow upon your children if you had complete power of choice?

This may sound like the fairy story of Aladdin and his lamp; but let's assume that it would be possible, as with Aladdin, to rub the lamp and have one request granted. These are some of the responses given by a group of parents to this question:

"You can't live without food. One of my greatest struggles has been to provide it. I would like to assure my children of plenty of good food throughout their lives."

"I always wanted a college education, but finances prevented me from going on to school. I would give my children a college education."

"I would select some great talent in music, art, or drama for my children. The world will bow at your feet if you have talent."

Your response may be similar to these. If it is, I am going to suggest that you think again and this time concentrate on the idea of giving your children something that will make their lives happier and make it easier for them to carry their responsibilities.

You may argue that what you have suggested will do just that. You may be right, but there is a gift greater than any suggested. It is the greatest gift of the universe and

it can be given without using Aladdin's lamp. It is more important than food, for if you have it you will more easily find food and the food you eat will more effectively give you health. It is more important than a college education, for if you have it you can more easily acquire this if you wish it. It is more important than special talents, for if you have it you will be happy with whatever talents you have and be free to develop others. It is more important than all the material things of this life. And it can be given by rich and poor, by those in high or low estate.

The parents' greatest gift to their children is "Love." Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it: Thou shalt love thy neighbor as thyself." How are children going to learn to fulfill these commandments if they have never deeply felt the love of others for them?

Are you asking, "How can we express love to our children? Shall we constantly repeat the phrase, 'I love you, I love you'?"

The strange thing about love is that words may help but are not actually needed, because love is a language of the feelings. Schooling and the work of the world emphasize communication through words, and the fact that we can communicate through the feelings is often

overlooked or forgotten. A small infant does not understand the words you say, but he comes to earth with a great sensitivity to the language of the feelings. This language sinks

DR. VIRGINIA F. CUTLER

Dr. Virginia F. Cutler, who heads the University of Utah's Department of Home Economics, has come up the hard way.

She was born in Park City but has lived most of her life in the Salt Lake Valley. She has received degrees from the University of Utah, Stanford University, and Cornell University, and has spent two summers at Vassar College. Activity in the Church has always been important in her life and she has served on the stake board of the Y. W. M. I. A. in South Sanpete Stake and as a member of the Cottonwood Stake Y. W. M. I. A. presidency and is now a member of the General Board of the Y. W. M. I. A.

Eighteen years ago, Mrs. Cutler's husband died. She was left with a young child and another yet to be born. She found comfort in a friend, Mary Powell Lindsay, who, with six children, had also become a widow. Mrs. Lindsay's oldest child, a 16-year-old-boy died shortly after his father. "It isn't so much what happens to us as how we take it," Mary Lindsay would tell her friend.

The struggle of finding employment, maintaining a home, caring for the children, and advancing educationally has not been an easy one; but through a sincere faith in God and a willingness to work, the effort has been richly rewarded.

Her eldest son is now a missionary in Germany, where her husband once served, and her youngest son is a freshman at the University.

Dr. Cutler's life is a glowing example of her friend Mary Lindsay's words, "It isn't so much what happens to us as how we take it."—W. J. A.

*This is the first of a series of articles by Dr. Cutler.

†Matt. 22:37.

deeper than words. You can say, "I love you," but if you do not really feel what you say, the infant knows only what you feel.

To be free to bestow this gift to the fullest extent on our children presupposes three conditions. In the first place, it requires a happy marriage of two people who love each other. Only parents who really love each other can love their children, and only parents who love each other can truly set free the spirits of unborn children. Jesus said "... narrow is the way, . . . and few there be that find it."²

Two people who find love in their marriage and keep it growing have found the great secret of life and will spread joy and happiness to everything they touch. It is so contagious that others are lifted by it.

One of the best examples of the effect of a happy marriage on the children is the Old Testament story of Jacob.

He was married to Leah and two maid servants whom he did not love and they had ten sons. All ten sons betrayed their father. His marriage to Rachel was a marriage of love. The two sons, Joseph and Benjamin, born to that union were favored by Jacob; and Joseph became ruler over his brothers. A deep spiritual commitment made by two people to love each other throughout eternity is the first requisite for giving love to the children of that marriage.

The second condition essential is that the child be conceived in love. A family is not really a family without children. A love and desire for children gives assurance to the unborn spirit that he will be a welcome addition to the household. Those who love the child from the moment of conception find, during the months of waiting for the babe's arrival, new and deeper meanings to their own love life. The experience of planning for the babe strengthens the bond between them.

²Matt. 7:14.

The third condition is that the child be born in love. The Lord told Abraham that every child born into his kingdom was precious in his sight. This same idea should be reenacted with the birth of every child. The child is precious—not because he is a boy or because she is a girl, or because he has red hair—much hair—or none, or because he weighs eight pounds or four. He is precious because of *who* he is—a child of God, who brings some of the divine with him. He is precious because he is different from every other person ever born into the world. He has his own unique potentialities of making a contribution to the world. He is precious and loved because of *who* he is.

With these three conditions satisfied, the next step is to constantly reaffirm to the child the love you have for him. This is the stage where words are meaningless. This is the time when the language of the feelings is most easily caught.

Close physical contact with the mother during nursing periods provides opportunity for the child to learn that he is loved. If the mother really feels a deep love for the child, he will begin to understand that he belongs and has an important place in the household. Feeding the child on demand until he sets his own schedule is highly desirable, because the child's body is in a higher state of readiness for food if he follows his own bodily rhythm than if he follows an artificial pattern, and thus is more responsive to this delicate intercommunication system. There is evidence to indicate that the mother is more likely to be able to breast-feed her child if he is fed on demand from the first day than if he has an artificial schedule. Since psychologically breast feeding is a great asset in telling the child that you love him, every effort should be made to make breast feeding possible. If, because of some physical condition, it is not possible to breast-

feed the child, he should at least be given the courtesy to be held and cuddled during the feeding process.

Father needs to share in the privilege of caring for the child, so that he, too, can let the child know from the first days of his life that he is loved and wanted and that he belongs. If the same thoughtful, loving, and understanding care is given the child by both parents during all the early months and years of his life, he will respond in his behavior as if to say, "Well, now that's off my mind. I know I have a place in the world. Now I am free to go on about my work." This child has an at-easiness and feeling of security that colors everything he does as contrasted with the child who has not received the gift, who seems panicky and full of anxiety in everything that he does.

The bestowal of this gift of love is not complete with the first five years of life; but, as a garden, love needs to be nurtured and given help to grow throughout life. The first five years, however, are the most important years in planting the seeds of love and in giving a feeling of security and belongingness.

The security that comes from the love of one's parents may be likened to the rod of iron referred to in Lehi's vision.³ The strength of it will serve as a constant guide along the path of joyous and happy living. Regardless of the troubles and disappointments that may come in life, this rod will carry one through triumphantly.

Not only does the love of one's parents provide the best assurance for a free and happy life, but it also provides the best training possible for keeping the Commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself."

³J. Nephi 8:19.

Knowledge, love, faith—with these three the Atomic Age, the age in which you shall live, can become an age of mercy, of joy, and of hope, one of the blessed periods of all human history—David E. Lilienthal, National Education Association Journal, September, 1948.

He who helps a child helps humanity with an immediateness which no other help given to human creature in any other stage of human life can possibly give again.—Phillips Brooks.



ANNIE WELLS CANNON

Representative Women of the Church ANNIE WELLS CANNON

Thomas C. Romney

Seldom can there be found in one woman so many outstanding and ennobling qualities of such wide diversity as those possessed by Annie Wells Cannon. She was highly intellectual, having the ability to grasp intricate problems in the metaphysical world; and equally well could she solve the complexities arising in the field of domestic economy. She was equally at home with the highly educated and with those of limited opportunities.

Her editorials sparkled with brilliance, and her civic and ecclesiastical contributions marked her as a woman of sound judgment, unbounded energy, and splendid vision.

These characteristics seemed native to her, bequeathed by a noble ancestry from both her paternal and maternal lines. She was the daughter of Daniel H. Wells, brilliant and distinguished in the field of jurisprudence and an advocate of justice, irrespective of race, creed, or social standing. In the dark days of persecution in Nauvoo when nearly every man's hand was against the Latter-day Saints, Daniel H. Wells was their friend and used his judicial knowledge and powers in their defense. Later he became a member of the Church and emigrated to Utah with the pioneers. In recognition of his true worth and ability, he was selected by President Young to be his counselor in the First Presidency. Shoulder to shoulder with the great colonizer, Daniel H. Wells labored indefatigably in founding the provisional State of Deseret.

The mother of Sister Cannon was the well-known Emmeline B. Wells, for forty years editor of the *Woman's Exponent*, and at one time president of the Relief Society of the Church.

Annie Wells Cannon was born in Salt Lake City, December 7, 1859, and this was to be her home during her long and useful life. Her early years were spent in assisting with the menial duties about the home and in preparing herself through diligent application for the important niche in life she was destined to fill. Her formal education was had in the public schools of the city; in a private school taught in the Social Hall by Mary E. Cook; and at the University of Deseret, from which she graduated in 1879.

As a young girl she was ever alert to the voice of duty in matters pertaining to the Church. At the youthful age of thirteen she became active in the Retrenchment Society of the Thirteenth Ward of Salt Lake City, and one year later her name appeared on the membership roll of the Relief Society in which she was a leader during much of her later life.

In her twenty-first year she was united in marriage to John Q. Cannon, a son of President George Q. Cannon, by whom she had twelve children. Frequently it happens that women active in public affairs do not make the best housewives and mothers, because of a lack either of time or of interest in domestic affairs; but Sister Cannon did not permit outside interests to interfere with the welfare of her children nor

the orderly conduct of her home. Those who knew her intimately accredited her with being an ideal mother and housewife.

Shortly after her marriage, her husband was appointed to preside over the Swiss-German Mission, a responsibility that would require the help of a faithful and competent companion. Sister Cannon was admirably fitted to care for the mission home as well as for all other duties required of a mission president's wife. She traveled extensively throughout the mission and also found time to write a brief history of the Relief Society for the benefit of the sisters in foreign lands. This history appeared in the *Stern* as well as the *Millennial Star*, and was a source of inspiration and enlightenment to the women for whom it was written.

In 1902 Annie Wells Cannon was appointed a member of the Relief Society General Board and continued in this capacity until 1910, when she was released to devote her time to her duties as first president of Pioneer Stake Relief Society. In this capacity she served until 1919, when she was released to again become affiliated with the general board.

The literary gift of Sister Cannon can be seen in the field of poetry as well as prose, in both of which she excelled. Over a period of fifteen years she was assistant editor of the *Woman's Exponent*, the forerunner of *The Relief Society Magazine*. After the founding of *The Relief Society Magazine* and over a period of years, Sister Cannon was a frequent contributor to its pages. Indeed, she

became a member of the staff and was placed in charge of one of the most popular departments of the magazine, entitled, "Happenings." She was especially interested in the prize poem contest established by the general board in 1923, and it was at her suggestion that the Relief Society Board published in 1942 a volume entitled, *Our Legacy*, containing three prize poems and other poems written by Latter-day Saint women. This volume was published during the centennial year of the Relief Society, and is appropriately referred to as the *Relief Society Anthology of Verse and Prose*. It contains 328 poems, several of which were contributed by Mrs. Cannon.

Perhaps no other Relief Society work had a greater appeal for Sister Cannon or required more time and attention than the welfare work. Her interests in this field were not circumscribed to only those suffering for material necessities, but her heart also went out to those afflicted with mental disturbances.

While president of the Pioneer Stake Relief Society, she founded a large maternity cabinet—thoroughly fitted with medical supplies and other useful articles. This was the first such convenience in the Church and it is still to be seen in the Pioneer Hall, a monument to her sympathetic understanding of the needs of women and children. Several other stakes of the Church caught the spirit and have established similar maternity cabinets.

Another worth-while contribution made by her to the cause of the Relief Society was the founding of a Relief Society Stake Library, the first one in the Church. She felt that opportunities should be afforded women for mental and cultural

development on an equal plane with that of their husbands and fathers, if they would be the companions that the Lord designed them to be. That the sisters might be more fully advised regarding their duties as Relief Society workers, a handbook was published in 1931 under the cooperative efforts of President Amy Brown Lyman and Annie Wells Cannon.

Many years ago Sister Cannon helped to organize, under the direction of Clara Barton, the first Red Cross chapter in Utah; and during World War I she was chairman of the canteen service for her state. Other civic positions of trust and responsibility held by Sister Cannon were as follows: a charter member of the Utah Women's Press Club, the first president of the Utah War Mothers, and president of the Service Star legion for a period of two years and national historian of the organization for five years.

She was also active in the political field, serving as a member of the state legislature. That she took her appointment seriously is evidenced in the regularity with which she attended the sessions, being present to answer every roll call. She was largely responsible for the passage of three important measures in the interest of women: a minimum wage law for women, a dependent mothers' pension law, and a law creating the office of a woman deputy in the department which supervises all kinds of employment.

On March 18, 1926, Sister Cannon was signally honored by the American Women's Association, a club of 500 business and professional women. The place of meeting was filled to capacity and the audience was

addressed by a distinguished speaker of national importance. A tribute in writing addressed to Sister Cannon read as follows: "May we have the honor of naming you on this occasion as the woman from Utah whose success and influence have been most far-reaching. An acceptance on your part involves no financial obligations of any kind, now or at any other time. It will, however, make it possible for you to offer to the young business and professional women of your state who come to New York, contact with successful women here."

Of this honor, *The Relief Society Magazine* said: "While this time recognition has come to her because of her achievements in the business and professional world, it is not long ago that she received two prizes, one for having the largest family of any woman in the ward, and a second for being the mother of twins. We are happy that national recognition has been accorded this outstanding mother."

Beautiful tributes were paid Sister Cannon at her funeral by President Heber J. Grant and President David O. McKay. President Grant said of her: "She was a very remarkable woman, and she left a very lasting imprint on her friends and associates." Said President McKay: "Mrs. Cannon had a noble heritage and a fine intelligence. Her life and accomplishments have been little short of miraculous. She emulated and upheld the faith of her parents which she adhered to all of her life. All of her activities were incidental to her crowning glory of motherhood."

See cover picture articles in *The Instructor*, 1948.

GIFT

My earthly parents gave me life,
Celestial ones, my soul;
Their tender love and precious word
Have set for me a goal—
To build a life unmarred by sin,
Untouched by pride or vanity,
A soul as clean as windswept hills,
So sweet that all might see,
A faith as bright as stars above.
Then humbly I will place this gift
Upon the altar of their love.

—Leone E. McCune

A REDEDICATION To Sunday School Ideals (Continued from page 36)

Not of our own might can we hope
to rise
Above the ruts and soilures of the
past,
But, with His help who did the first
earth build,
With hearts courageous we may fair-
er build this last."

May God bless and consecrate the
Sunday Schools of the Church to
that ideal, I pray, in the name of
Jesus Christ, Amen.



DR. RUDGER H. WALKER

CONSERVATION Of Natural and Human Resources

Rudger H. Walker

I. INTRODUCTION

WHEN the Mormon pioneers first settled in Salt Lake Valley, they expressed their gratitude to God for the preservation of their lives. At the same time, they asked the Lord to bless their new land that it would be fertile and would produce the necessities of life in abundance. As new settlements were made in other areas—north, south, east, and west—the new lands were likewise dedicated to the use of the Saints, and blessings were invoked that the soil would be productive.

Then came the task of cultivating the lands. Sagebrush was cleared from the land and burned. The native sod was plowed under and the soil was tilled to prepare the seedbed. Water was diverted from the mountain streams to supply the necessary moisture to produce plants in the arid climate of the West. Range lands were used as pasture for livestock, and forests furnished timber for building homes, shelter for livestock, and fences.

Thus it was not long until many homes were established and communities were developed throughout the valleys of Utah and surrounding states of the West. The lands did indeed prove to be productive. The range furnished abundant forage for livestock. The forests yielded to the Pioneers' needs. And there was a plentiful supply of water for home use and for irrigation. Indeed the "desert was made to blossom as a rose."

The Pioneers worked long and hard in their efforts to "tame the

desert" and to "conquer the West." Their praises will continue to be sung throughout Mormon communities. The hazards they encountered and the hardships they endured in establishing homes in this glorious land of which we are now the beneficiaries will long be remembered. We should thank God for the heritage they built for us.

Inspired leadership, religious zeal, and organized cooperative effort undoubtedly played a major role in the

success of our forefathers. But we must not forget that the rich natural resources found here in the West also helped materially to make this a land cherished above all others. Nature had been kind to this area. She had built up a good store of natural resources—soil, water, range forage, and timber—upon which the Saints could draw in establishing their homes, farms, and livestock herds. Without these resources it would have been impossible to build

DR. RUDGER HARPER WALKER

Dr. Rudger Harper Walker is an authority on agriculture with an international reputation.

But you would never know it to talk with him—unless the conversation drifted into such topics as soil fertility, erosion, and animal husbandry. Rudger Walker is just as modest and friendly as your next-door neighbor. He is a master at friend-making, and the Latter-day Saint Sunday School cause is close to his heart.

Rudger Walker was born in Rexburg, Idaho. His parents, William A. and Lavina Harper Walker, were farm folk. When Rudger was a tot, his mother was kept busy with other family responsibilities and church work; and the job of guiding the boy was shared with an older son, Dilworth.

Four older brothers went into farming. But Dilworth's eyes turned to education. He pushed through Ricks Academy in Rexburg and then was graduated from Brigham Young University. He went East for his doctor's degree, and later found himself on the faculty of the University of Utah. There he is now dean of the School of Business.

Rudger followed right along in his brother's footsteps. However, in higher education he went into agriculture and

was trained as a soil scientist. He studied at Iowa State College for his doctor's degree, and after a year on the faculty of Colorado State College he returned to Iowa State College where he was a member of the faculty for a period of eight years.

It was at this time that the Forest Service at Ogden, Utah, was confronted with the problem of revegetation of its range lands. A soils expert was needed. Rudger Walker was given the appointment. After two years there, he was offered the directorship of the Utah Agricultural Experiment Station at the Agricultural College in Logan. He accepted. After a few months he was also named dean of the School of Agriculture. For the past eleven and a half years he has held both of these positions. Two years ago he was named to head an agricultural mission to Siam for the United Nations Food and Agriculture Organization.

For several years Dilworth and Rudger Walker were both ward Sunday School superintendents, Dilworth at University Ward in Salt Lake City and Rudger in Logan Fifth Ward.

The Church of Jesus Christ of Latter-day Saints is known for the eminent educators it has produced. Rudger Harper Walker ranks high among them.—W. J. A.

homes and communities in this arid West.

Our forefathers developed these land, water, range, and forest resources. Upon us who now use them is placed a great responsibility. What kind of custodians are we who have been given this great heritage? Are we maintaining the productivity of the land? Or are we allowing it to deteriorate under our stewardship so that it will no longer produce with the abundance it did at the hands of our forefathers? Are we managing the land so as to protect it against loss by erosion and therefore loss to the generations yet to come? Are we safeguarding our water supplies and putting the water to beneficial use without waste? Are we grazing our ranges so as to ensure their productivity throughout the years? Are we using our timber supplies so that they will reproduce themselves and continue to furnish us with the forest products we need in the future? Are we drawing upon the capital stock that nature left us, or are we replacing what we draw out, with interest added, to ensure a continued account in nature's bank?

The history of America is, to a large extent, a study of the utilization of a great wealth of natural resources. It is doubtful if any other country was as richly endowed as our own. When the country was new, lands were available to anyone. When soils became depleted or damaged by erosion, there seemed to be little need for concern. New lands could be had by moving a little farther west. Forests were cleared by burning or destructive logging to prepare the land for cultivation. Much valuable timber was destroyed by this procedure. Nomad herds of livestock grazed the ranges of the west from mountain to valley, and even from state to state, to harvest the valuable forage. In their efforts to compete one with another these herds were often forced to go on the ranges too early in the spring, before the plants were ready for grazing, and also to stay in a given area longer than was desirable in order to obtain sufficient feed. In this process many valuable forage species were destroyed or eliminated from the range. In their place less valuable or unpalatable weeds have grown up or the range has even been left bare in many areas. This greatly lowered the grazing

capacity of what was once good range land.

The utilization of these vast natural resources undoubtedly contributed in large measure to the growth and development of our great country and helped to give it the strength and standing it has among nations. Our western frontier has gone, however, and we can no longer follow the practice of moving farther westward onto new land, to draw upon yet untapped natural resources. We must live with the resources we now have. Furthermore, our children and the generations of the future will have to make their livelihood from these same resources.

Those who have traveled in foreign lands have had opportunities to observe the serious and far-reaching effects of the destructive utilization of a country's natural resources. The fertility of the valleys of the Tigris and Euphrates rivers in the Near East was extolled in biblical times. Now many of these lands are almost barren and the productivity of the soil is very low. In vast areas of the older countries of the world, entire forests have been cut down to furnish timber and fuel. Rich topsoil, containing the organic matter accumulated through the ages, has been eroded from these lands. Forest products are no longer produced. Ranges produce little forage. Lesser amounts of the precipitation waters are absorbed by the soil and runoff waters contribute to floods. The food-producing capacity of the Arabian countries of the Near East, of India, of China, and of many other countries has been greatly reduced because of waste and destructive utilization of natural resources in centuries past. This is reflected in the standard of living of the peoples in these countries. It is recognized that these lands have been populated many hundreds, even thousands, of years, and the people have been drawing upon their resources for a longer period of time than we have here in America. It is all the more evident, therefore, that we must recognize what destructive utilization of resources will lead to in advance of the time when we can no longer produce the food, clothing, and housing needed to prevent famine and misery such as occurs now in these devastated countries.

If our forefathers felt the need to pray to God to make the virgin lands

productive, we surely have a need to pray for assistance to maintain that productivity throughout the years. But we have an even greater responsibility to do all we can toward this end ourselves. This is where our Mormon philosophy enters the picture. Faith without works is dead. We are also told that "In the sweat of thy face shalt thou eat bread. . . ." It will require intelligent and untiring effort on the part of everyone—man, woman, and child—properly to conserve our natural resources for their continued use. Rural and city folks, alike, must be made aware of their responsibilities in this effort. Concerted programs of action must be undertaken. Educational programs must be conducted in the home, the school, and the churches, so that we shall all become conscious of our responsibilities.

Conservation implies efficient and continuing use of existing supplies for the benefit of both present and future generations, the avoidance of destruction and waste, the restoration and development of renewable resources, and the establishment of constructive long-range policies that will make these resources serve the people as a whole, perpetually, to the fullest advantage.

Brigham Young taught the Mormon pioneers not to waste anything they had. Waste was looked upon as immoral, or even irreligious. These teachings have been handed down through many families to the present time. It is just as important that we do not waste or destroy our natural resources as it is that we should not waste food, money, or time. Our natural resources should be looked upon with the same sacredness with which we would look upon any other gift from God. We can scarcely say these things are ours. We should be impressed by the fact that we are merely their custodians for a brief period while we are here, and that it is our responsibility to use them wisely, to develop them and to conserve them, so that when we have finished our work we can turn them to our children and to future generations in at least as good condition as when we were made responsible for them.

This is the first of a series of articles dealing with the conservation of our natural resources. Ten articles to follow will deal more specifically with the conservation

¹Gen. 3:19.

(Continued on page 60)

BOOK REVIEW

... *Shall not Perish from the Earth*

... *Shall not Perish from the Earth*, by Ralph Barton Perry, pp. 159. Price \$1.75. The Vanguard Press, 1940.

THIS book was published when Hitler was ruthlessly overrunning his European neighbors, east and west, including Britain. While at that time the United States was giving aid to Britain, it was technically not at war with Germany. The situation was, in some respects, similar to the relations between the United States and Russia at this time. This fact gives new and added significance to this small but very important volume. It is heavily weighted with the fundamental principles of political ethics and their practical applications in a very critical world situation.

The contents of the book are treated under the following headings:

1. The Democratic Creed
2. Individualism and the Genius of America
3. The Philosophical Roots of Totalitarianism
4. The Limits of Tolerance
5. Democracy in Jeopardy

Each of these subjects is elaborated under subtopics, varying from three to ten in number.

The historical background is laid in the first two sections, while the remaining three emphasize the problems pressing for solution at the time of publication of the book. These problems are no less critical today. Totalitarianism is characterized as a "monstrous and formidable polity." The author's attitude on this subject is more fully expressed in the following quotations:

"Our enemies are the explicit and resolute enemies not only of democracy but of its moral presuppositions and spiritual sanctions. 'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise . . . '—these things they have rejected, together with the 'God of peace.' Between their system of life and ours there is no common ground—of religion, humanity, civilization, chivalry, humor, honor, or legality."—pp. 139-140.

"It is an undeniable fact, confirmed from day to day in the unfolding of this tragic chapter in human history, that the Germany of Hitler constitutes the most formidable power for evil since the Arch-Enemy fell from his high place in Heaven."—p. 140.

Strong language may be properly used as long as it relates to facts, principles, and right attitudes; but it should not degenerate into mere name-calling.

"The fertility of discussion is inversely proportional to the arousal of crude, combative instincts. Epithets used as weapons do not clarify issues or enrich understanding."—p. 119.

Much confusion of thought also results from failure to define terms so that the participants in a discussion may be using the same terms, such as liberty, law and freedom, but with different meanings. This point is emphasized in the author's discussion of civil liberty, pp. 106-108.

Concerning the present status of

democracy in The United States, the following remarks are significant:

"If Americans are to remain Americans, they must not merely pride themselves on their capacity for invention, production, and industrial organization, but must subordinate every technical skill to the enduring and constructive purposes of humane civilization."—p. 96.

"Democracy is, like Christianity, an ideal or standard of life. The maxims of democracy do not describe what actually takes place, but define a hope and a goal of effort."—p. 130.

"There are not only deficiencies of liberty, but there are abuses of liberty. Democracy has not yet learned how to regulate and temper its liberties so that they will not defeat their own purpose and undermine the social system which fosters them."—p. 131.

"We must love truth and right with passion. We must feel the same ardent partisanship and solidarity with all mankind that the enemy feels for his tribe. We must learn every art and skill by which battles are fought and won. We must demonstrate the fact that the better cause can also be the stronger.

"The moral life in its full concreteness is a union of strength and righteousness. It is a tragic fact that these two parts should be divorced and that there should arise a cult of perfection and a cult of power, each opposing itself to the other and claiming to be the whole. The essence of virtue is to be strong and to be right—to be strong for the right."—p. 149—Milton Bennion

TELL A STORY

Kenneth S. Bennion

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.—Matthew 13:34.

It's good teaching to bring the lesson right down to the hour in which our pupils live. For example, stories of the Old Testament are "long ago and far away"—yet the principles involved are as modern as the school basketball game scheduled for next Friday night. That's why our lessons need to be "seasoned" with parallel stories from the world around us. Here are two brief examples that may be used unless you have better ones of your own:

Esther, the Loyal Queen

The story of Esther is one of the world's great classics—a highlight in any course of study. Those who read it experience a deep feeling

of admiration for the courageous queen, and a new sense of loyalty to their own country and their own people.

We have many Esthers among us, if we will but open our eyes and look for them. For example, a student in one of our Church schools, came one day to her adviser, seeking help. For awhile no progress was made toward solving her problem because she would "freeze up," assuming a hopeless, resigned attitude. Finally, however, in a shower of tears, she told why she was so discouraged. She was the youngest of her family, all the others being married and rearing families of their own. Her father, a semi-invalid, lived alone on the family homestead and was in need of the care and help that only a member of the family could give him.

The girl, full of life and the desire for a free and independent existence, had been secretly rebelling against the situation for several months. As a result, she was unhappy and was devoting little time and attention to her school work. She was beginning to seek undesirable companions in an effort to "get away from herself." She was so much distressed that she felt she must tell her problem to someone, little hoping there could be a satisfactory answer to it.

As she poured out her story, however, she began to find her own solution to the perplexing factors. When she finished, she stood up and said: "I know what I'll do! I'll go back to my old home and take care of my father! Maybe some day I'll have a chance to live a full and happy life. And I know, now, that I could never really be happy if I did not go back and do my full duty."

She left the room feeling as though a great burden had been lifted from her shoulders. She took renewed interest in her school work—and at the same time lost interest completely in the wrong kind of friendships she had been forming. A few days later, as if in answer to prayer, she received a call offering her an excellent position in one of the few offices in her home town.

(See also the *Instructor*, Volume 77, page 109, for other enrichment stories.)

Special Activity: Have the class recite in unison the Twelfth Article of Faith. Discuss this article from the standpoint of loyalty.

Job, the Patient Sufferer

Living in harmony with eternal truth gives us strength to endure
(Continued on page 60)



THE SALT LAKE VALLEY BRANCH FOR THE DEAF
Members of this ward don't say, "I can't sing."

RELIGION IN LIFE

Studies in Biography

Milton Bennion



A BISHOP VISITS
... he shall heal the sick . . .
—Doc. and Cov. 124:98.

It has been reported by some teachers of the Gospel Doctrine lessons for 1950 that after reading the lesson they find nothing to discuss and nothing to do other than to use the long-since discarded method of repeating the content of the lesson text. This, is, of course, not the intention of the Gospel Doctrine Committee. If used in the study of the Bible or the Book of Mormon, this method would destroy the effectiveness of study of these scriptures. The purpose of study of the scriptures is

to gain help from them in solving the problems of the successful religious life, both personal and social, in our times. The purpose of studying these biographies is the same.

For example, the lesson on Elias Hicks Blackburn in the current Gospel Doctrine manual gives emphasis to the fact that he had a remarkable gift of healing diseases then regarded as incurable by other means. At that time these diseases were called cancer. Whether they would now be diagnosed by physicians as cancer is beside the point and need not be discussed, any more than would the names given in the New Testament to various illnesses cured by Jesus.

That subject might properly be discussed in scientific meetings of those interested in the historic development of scientific knowledge.

A chief point in the first lesson in the current Sunday School lesson text is that Elias Hicks Blackburn had a remarkable gift of healing. All members of the class should read I Corinthians 12, and should spend some time in discussing the nature and religious significance of spiritual gifts in the lives of Latter-day Saints today—how to cultivate these gifts and to use them in daily religious living. They might also read the article on Amy Brown Lyman in the January, 1950, issue of *The*

Instructor and note what spiritual gifts she possessed: evidently the gift of teaching and the gift of administering relief to the poor, the sick, and others in need of assistance through organized relief agencies.

It is the responsibility of all church members to cultivate gifts with which they are endowed and use them most effectively in the service of God and their fellow men.

The same principles may be applied in teaching the lesson on William Budge and to consideration of the *Instructor* article on Annie Wells Cannon, the second in the series of twelve to be published monthly throughout the year. These articles are supplementary to the lesson manual and the teacher's supplement.

PICTURES FOR YOUR LESSONS

"A Captive Maid Helps Naaman"

This picture was selected particularly for the lesson entitled "Naaman the Leper," in the Second Intermediate Department. It may be helpful, too, in the Primary Department, to help illustrate the lesson called "How Can We Have Fun in Making Others Happy?"

"Jesus and the Children"

This beautiful reproduction of a painting by Hofmann should be helpful to teachers in the Nursery Department and in other Junior Sunday School classes. It might be used also to illustrate the First Intermediate lesson, "Stories about Jesus in America." Pupils should be told that the picture represents Jesus and the children of Palestine, but that Jesus also blessed the children of the Nephites in America.

The picture should be saved by teachers who may next year have Junior classes studying the *Life of Christ*.

It should be remembered that character is a positive achievement, not merely refraining from breaking the negative commandments, important as that is.

—Milton Bennion, *The Instructor*, Volume 80, page 2.

To sin by silence when we should protest
makes cowards of men.—Abraham Lincoln.



A CAPTIVE MAID HELPS NAAMAN

2 Kings 5: 1-6



JESUS AND THE CHILDREN
Matthew 19: 13-15

PEOPLE IN TEACHING

Wendell J. Ashton

SOMEONE has said that there is nothing in the world more interesting than people. People are interesting. There isn't a normal person on the good earth who hasn't a story to tell. Therefore, may we suggest that you use people more often to enliven your Sunday School lessons?

"How?" you may ask.

Will you come with us for a few minutes while we flip through some pages in the Junior Department manual for this year? Its title is

History of the Church of Jesus Christ of Latter-day Saints. It has been written for one of the most difficult age levels in the Sunday School—the twelve- and thirteen-year-olds. They are on the threshold of adolescence. They are dynamos: generally restless, often independent, and usually more given to adventure than to attention. The girls are beginning to toy with lipstick, and the fellows to tinker with the family car.

It takes able teaching to keep that age with you.

Don't leave us here, now, and say that you are a teacher in the First Intermediate or Gospel Doctrine department. Suppose you are. You, too, can profitably use people in teaching.

But let us return to the Junior manual for some examples. After the introductory lesson, the course introduces David of old, the shepherd boy who conquered Goliath and later became Israel's king. One of the masterpieces of sculpture is Michaelangelo's "David," reposing in the artist's native city, beautiful Florence, in Italy. Perhaps in your ward or stake or branch is a former serviceman, student, or missionary who has been to Florence and there beheld "David." The traveler could be invited to your class to talk about it for ten or fifteen minutes. He may have a picture of it. If not, your public library may have one. Your visitor could be encouraged to bring out the traits of David discussed in the lesson, as they are revealed through the statue.

(May we suggest here that, in bringing visitors into your class, you prepare both the guest and the class for the visit. The guest might be given some background about the lesson and tactfully told what points the teacher would appreciate his emphasizing. He should also be told exactly how much time he will be given. You might prepare the pupils by telling them something of the visitor before he comes—something of his background and what to watch for in his remarks.)

Chapter 4 of the manual deals with "The Book of Mormon, a New Testimony." Here is an opportunity (Continued on page 58)



ONE HUNDRED EIGHTY-FIVE MISSIONARIES PARTICIPATED IN
HILL CUMORAH PAGEANT

Which one is in your ward?

Sunday School

EASTER PROGRAMS

Suggested for April 9, 1950

Opening Song
"Christ the Lord Is Risen Today,"
No. 10.*

Invocation

Sacramental Song
"In Remembrance of Thy Suffering," No. 258.

Sacrament Service

Song
"Abide With Me; 'Tis Eventide,"
No. 2.

Two Two-and-a-Half Minute Talks
Illustrating the Saviour's power
over death. (See *Jesus the Christ*, by Talmage.)

*Song numbers refer to those in *Hymns—Church of Jesus Christ of Latter-day Saints*.

(a) "The Story of Lazarus" (John 11) by an Advanced Junior boy.

(b) "The Daughter of Jairus" (Luke 8:41-56) by a Junior girl.

Choral Readings

Daniel 12:2, by Second Intermediate class.

Job 19:25-26, by Senior class.

Song

"I Know That My Redeemer Lives," No. 95.

Scriptural account of the Resurrection

Matthew 28, by an able adult reader.

Song

"Oh, It Is Wonderful," No. 80.

Reading

3 Nephi 11:8-10, by reader from Gospel Message Department.

Reading

"Mary at the Sepulcher," John 20:11-17, by a good reader.

Choral Reading

Doctrine and Covenants 76:22-24, by Advanced Senior class.

Song

"Glory to God on High," No. 44.

Benediction

Junior Sunday School

Opening Song

"Easter Song," page 51, *Little Stories in Song*.

Prayer

Song

"My Easter Song," page 12, *Little Stories in Song*.

Easter Reading

John 20:11-17, "Mary at the Sepulcher." (This reading can be made more effective if, during the presentation, a large picture of the resurrected Saviour is displayed.)

Sacramental Song

Page 2, *Little Stories in Song*.

Sacrament Service
and so on

Songs

"He Blessed Them," p. 62, *Little Stories in Song*.

"Jesus Wants Me for a Sunbeam," No. 211, *Deseret Sunday School Songs*.

Story of the Death and Resurrection of the Saviour

John 20-21. (This is beautifully presented for children on page 77 of *The Instructor*, 1948, by a good story-teller.)

Separate for Classes and Go on With Regular Class Work

Reassembly

Reading by a Teacher

"Easter Morning"

I love to go to church and hear them sing

The lovely songs on Easter day,

About the Lord Jesus and the Angel who rolled the stone away.

I take my Bible 'neath my arm—
The morning's hushed and still;
It seems I catch the scent of lilies
Abloom on some far Hill.

I love to go to church on Easter morn
And hear the people pray;
My heart leaps up with joy, because
The stone was rolled away.

Closing Song

"God's Care of All Things"

Closing Prayer

—Easter Program Committee
Henry Eyring, Chairman
Lucy Gedge Sperry
Lowell M. Durham

LIVING WITH GREAT MINDS

Through Memorization

For Month of March

Nursery Department

"ALL grain is good for the food of man; [to be used with thanksgiving]." The Word of Wisdom, Doctrine and Covenants 89:16.

Kindergarten Department

"Evening, and morning, and at noon, will I pray, . . ."—Psalms 55:17.

Primary Department

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Genesis 8:22.

First Intermediate Department

". . . the gospel shall roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth."—Doctrine and Covenants 65:2.

Second Intermediate Department

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint."

—Doctrine and Covenants 89:18-20

Junior Department

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3:7.

Advanced Junior Department

". . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38.

Senior Department

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, . . ."—Jeremiah 15:16.

Advanced Senior Department

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:17.

Gospel Message Department

"But in vain they do worship me, teaching for doctrines the commandments of men."—Matthew 15:9.

Genealogical Department

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."—Malachi 4:6.

Family Relations Department

"For the body is not one member, but many.

"And if they were all one member, where were the body?"

"But now are they many members, yet but one body."

—I Corinthians 12:14, 19-20.

Gospel Doctrine Department

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."—I Corinthians 13:2.

Quotations for memorization in each class for the months of January and February were printed in the January issue of *The Instructor*. Those for March and April are given in this issue. Hereafter, quotations will be given two months in advance of the date of use.

LIVING WITH GREAT MINDS

Through Memorization

For Month of April

Nursery Department

"And God called the light day, and the darkness he called night. And the evening and the morning were the first day."—Genesis 1:5.

Kindergarten Department

"For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come, . . ."

—Song of Solomon 2:11-12

Primary Department

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

First Intermediate Department

"Which church was organized and established in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month which is called April."—Doctrine and Covenants 21:3.

Second Intermediate Department

"A new commandment I give unto you, That ye love one another, as I

have loved you, that ye also love one another."—John 13:34.

Junior Department

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew 5:16.

Advanced Junior Department

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."—Psalms 24:3-4.

Senior Department

"And as ye would that men should do to you, do ye also to them likewise.

"For if ye love them which love you, what thank have ye? . . .

"But love ye your enemies, and do good, and lend, hoping for nothing again; . . ."—Luke 6:31-32, 35.

Advanced Senior Department

"And now, my beloved brethren, I desire that ye should remember these things, and that ye should work out your salvation with fear before God, and that ye should no

more deny the coming of Christ;"—Alma 34:37.

Gospel Message Department

"We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."—Fifth Article of Faith of the Church of Jesus Christ of Latter-day Saints.

Genealogical Department

" . . . I will take you one of a city, and two of a family, and I will bring you unto Zion."—Jeremiah 3:14.

Family Relations Department

"Train up a child in the way he should go: and when he is old, he will not depart from it."—Proverbs 22:6.

Gospel Doctrine Department

"The true purpose of education is to cherish and unfold the seed of immortality already sown within us; to develop, to their fullest extent, the capacities of every kind with which the God who made us has endowed us."—Anna Jameson, *Education*.

SUPERINTENDENTS

The Worship Service The Superintendent's Great Opportunity

[It's] . . . the little foxes, that spoil
the vines: . . .
—The Song of Solomon 2:15.

In how many worship services of our Sunday Schools does confusion, noise, rowdiness transform this otherwise beautiful reverential period into bedlam! Not a superintendent but is trying to eliminate "static" from his Sunday School! Is there a way of so analyzing Sunday School administration that these "little foxes" may be eliminated?

Specific things, as, for example, a loose electrical connection, cause static on the radio which at times may become so great that we'd rather have it turned off than endure it. How many people have the same feeling about noisy, unreverential Sunday Schools and use that as an excuse for staying away! How many

people who come, go away hungry because of lack of reverence in the worship service!

Among the things producing "static" may be listed the following:

1. Unpreparedness and whispering of the superintendency and others on the stand after the preliminary music begins. Children do as they see their elders do. If we would have no conversation in the audience we must have none among the officers of the school.

2. Tardiness. This is an easily-formed habit which can be broken only by the habit of punctuality. Beginning the Sunday School strictly and regularly on time is half the battle. A cooperative faculty who get cooperation from their classes is the other half. How much richer

the spirit of worshipful meditation would be if not distracted by late comers!

3. A chorister who shouts, raps the furniture with his baton, or calls for a show of books during song practice or at any other time.

4. Numerous, lengthy, or laughter-provoking announcements or directions from the pulpit.

5. A janitor who makes noisy, distracting window adjustments.

A deep, soul-satisfying emotion of reverence throughout the worship service is achievable. It is the superintendent's great opportunity to touch the hearts of all who attend his Sunday School with rich, soul-satisfying spirituality. He is the key man who can make Sunday School a heaven or a bedlam.

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SECRETARIES

Reports Must Be Accurate

At some of the early Sunday School conventions this year, objections were voiced by stake and ward superintendents confronted with statistical reports compiled in the general Sunday School office. The clerks in our office were very careful; but being human they can make mistakes, which will always be admitted and corrected as soon as possible—we want you to tell us if we misjudge you.

But all the clerks had to work on were the monthly (prior to 1949) and the quarterly reports sent in by the ward and stake secretaries.

We have repeatedly requested all our secretaries to be careful and accurate in their reports. The reports you send to us are our records of your achievements. When we find it necessary to appraise your attendance, we can get the information only from the records you send in. Very frequently we have calls from some headquarters office requesting reports of average attendance at Sunday School. The information must come from *your* reports. For our own purposes, in attempting to judge the success or failure of union meetings or faculty meetings, we again go to your reports.

COMING EVENTS

Cast Their Shadows Before

Sunday, April 9, 1950
Easter

Wednesday, April 5, 1950
First quarterly reports sent to stake secretary by ward secretary

Sunday, May 14, 1950
Mother's Day

If you have failed to report the holding of faculty meetings, we naturally must assume that none were held. If you report a faculty meeting held but fail to report the attendance, we are again stumped. This applies also to reports of the stake secretary on union meetings, stake board visits, etc.

We regret that some of our compiled reports stirred up so much commotion, but shall be happy if such compilations force attention to the importance of accurate record keeping. We hope that from now on the member of the superintendency in charge of records will be more careful and thoughtful in signing the secretary's minutes and quarterly reports.

General board members at our conventions have advised stake boards that a very careful check is to be made on all future reports.

The Sunday Schools of the Church have been charged with the colossal duty of teaching the gospel to and accounting for every member of the Church. We must have accurate records before we can appraise our accomplishment. It is mainly through reports that we can determine whether or not our practices or systems are accomplishing what we are working for.

It is still near enough to the first of the year that we can make the resolution to make reports accurate and complete. Let us not be found wanting. Make certain that the next time general board members confront the executives of your ward and stake with figures compiled from your quarterly reports any mistakes that have been made may be charged to us.

Stake secretaries will do well if they see that ward secretaries are

fully equipped to make proper reports and records. Stake secretaries should encourage ward secretaries to read and understand instructions and suggestions given them in the handbook and in *The Instructor*. Every officer and teacher should have a handbook and should be a subscriber to *The Instructor*.

Recently a ward secretary came into the general office with a number of questions indicating that she had had no instructions other than what she may have read in the minute book. Before leaving the office, this young lady bought a handbook and a year's subscription to *The Instructor*. We feel confident that she will use those books, and that as a result she will send in better reports. We hope she will be of considerable help to her superintendency.

Remember your minute book should contain a complete record of your school. Minute books should be sent to the Church historian's office for filing within one year after completion. You will want your book to be a credit to your ward and stake and especially to you.

... there should be a recorder, ... appointed in each ward of the city, who is well qualified for taking accurate minutes; and let him be very particular and precise in taking the whole proceedings, certifying in his record that he saw with his eyes, and heard with his ears, giving the date, and names, and so forth, and the history of the whole transaction; ...

—Doctrine and Covenants 128:2-3.

SECOND INTERMEDIATE DEPARTMENT

Colored Picture Packet

Now available at The Deseret Book Co., 44 E. South Temple Street, Salt Lake City, 13 large colored pictures with supplementary sheet, for 65 cents.

THE INSTRUCTOR

LIBRARIANS

*New Books for Enriching
Junior Sunday School Lessons*

In the manuals *Sunday Morning in the Nursery*, *Joyful Living*, and *Spiritual Growth in the Kindergarten*, special effort has been made to list books that will be helpful in supplementing the material of the lesson. Perhaps some of these books can be procured for your Junior Sunday School library. Many of the books can be borrowed from your public library. Mothers who teach in the Junior Sunday School may want to add an occasional book from these lists to their children's own library. Some additional books that the writer feels may be desirable for use in the Junior Sunday School are reviewed in the following paragraphs.



FRIENDS WHO NEVER FAIL
Sitting on top of the world.

The first one of the list is *A Picture Book of Palestine*, which gives us valuable information about the Palestine of Biblical times. For example, it tells of the homes, how people dressed, how they made their living, what birds, animals, and flowers inhabited the land, and many other interesting things. It is indeed a fine source book for the teacher and older children as they read and study about Old and New Testament stories.

God Gave Me Eyes is a delightful book for very young children. The five senses are portrayed through gay, vivid pictures. Accompanying verse is used, that children will want to have read and re-read again. It will indeed help children to an appreciation of the blessings our Heavenly Father has given them.

Those of you who have read and enjoyed the books, *Tell Me About God*, *Tell Me About Jesus*, and *Tell Me About The Bible*, by Mary Alice Jones will be interested in one of her recent books, *Tell Me About Prayer*. It carries a reverent spirit and would be valuable in the home or church where little children are learning to pray. Many of the lovely prayer poems can be read to the children since these poems express the child's own feelings of thanksgiving to our Heavenly Father.

Holiday for Helpers is an interesting book that helps children to gain an appreciation for the helpers of the community. In the story some fathers redecorate and paint the kindergarten room of the church to surprise their children. The children show their appreciation for the newly-decorated room by giving a party for their fathers. The children make and deliver their own invitations. It turns out that those

receiving invitations include a fireman, a policeman, a postman, a milkman and other community helpers.

The Westminster Press of Philadelphia publishes a large number of religious story books for young children. They are written in simple language that pre-school children can understand. The stories are taken from the Old and also the New Testament. Some interesting titles are: *A Star Shone*, a story of the nativity. *Once Long Ago*, a book of Old Testament stories. *Let's Go to Nazareth*, containing several stories about Tobiah, a Jewish boy who lived in Nazareth. *Jesus, Stories for Children*, containing a group of nine stories telling about the work of Jesus.

These attractive, inexpensive books have a definite spiritual quality and to a remarkable extent follow the text of the Bible. However, to make the stories more real and life-like to boys and girls, words, which are not exact quotations from the scriptures have been put into the mouths of the characters. Teachers will do well, if they use these books, to follow the pattern set in the lesson manuals for Junior Sunday Schools published by our Church, that is, quote from the scriptures directly when necessary.

Bible Stories for Young Latter-day Saints by Emma Marr Petersen is a recent effort by a Latter-day Saint author to interpret the Bible for young children. Sixty stories from the Old Testament are presented in the book, which follows closely the Bible text. Although the stories are more suitable for older children, the wise teacher may select and adapt some of them for the younger child.

—Hazel W. Lewis

For bibliography see page 62.

MUSIC

Hymn of the Month

February, 1950. "God of Power, God of Right," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 35.

FOR CHORISTERS: Both the words and the music of this hymn are new to our people and there-

fore deserve a sympathetic and well-prepared presentation by the chorister. The director should have this hymn well in hand, himself, knowing at least the music from memory. It would be disastrous for the director to try to read or decipher the notes at the

time he is standing before his congregation.

Use two vigorous beats to a measure, without the slightest hurry, but with some enthusiasm and fervor. Point out the fact that we sing this hymn not only before
(Continued on page 57)

SACRAMENTAL MUSIC AND GEM

For March and April

Prelude

Gerrit de Jong, Jr.

Lento



Purify our hearts, our Savior;
Let us go not far astray,
That we may be counted worthy
Of Thy Spirit, day by day.

Postlude



WARD FACULTY— Teacher Improvement

Dynamic Presentation of Subject Matter

Do orient the student's thinking by beginning in the area of what is known. *Don't* start in a realm of unknown. Superior teachers skillfully lead their class members into fields of new experience. They build upon the foundations which are laid by experiences of students.

Don't judge the progress of a teacher in terms of his value as an entertainer or showman. *Do* recognize that genuine fruits of good teaching are found in desirable changes in student attitude, thought, and action. *Do* remember that the teacher is a motivator of action; he sets the stage, runs interference, and otherwise clears the path for learning. *Don't* forget that the learner does his own learning; he learns at his own rate and in his own way.

Don't overvalue lists of unassociated facts or ideas. *Do* piece bits of information into patterns of thought. Thought patterns facilitate recall, add to the permanence of learning and make information more usable.

Do have lesson plans completely worked out. *Don't* permit your-

self to appear before a class as its leader when preparation is below par. Good teaching requires careful planning by new and old teachers alike.

Don't talk too much. *Do* stimulate wholesome discussion. Let class members do their share of talking. Teaching is more than telling—it involves listening, doing, showing, checking, testing, observing.

Do encourage students to exert their best efforts. *Don't* berate them when they are uninformed or cannot make good performance. Teachers are responsible to assist all who need instruction. An attitude of unselfish helpfulness on the part of the teacher is a most valuable teaching asset.

Don't hobble teaching efforts by too narrow a use of teaching equipment or material. *Do* learn to use projectors, wire recorders, diagrams, objects, models, and other teaching aids. Good teaching demands a stimulation of the whole human organism. The most effective work cannot be accomplished through the use of sight or voice alone.

Do realize that good teaching demands a thorough knowledge of subject matter and a free use of pedagogical skill. *Don't* be deceived in the belief that information will adequately substitute for the skill of teaching or that tricks found in the teacher's trade will substitute for knowledge. Good teachers have both knowledge and skill.

Don't expect all of the plans, outlines, or ideas to emanate from the teacher himself. *Do* draw from the individual members of the class. Remember that a product obtained through collective effort is frequently superior to that which comes from individual initiative alone. Then, too, collective planning lends support to the "we" feeling so essential to desirable classroom activity.—A. LeRoy Bishop

Erratum:

Last month's ward faculty article, by Edith Ryberg, was erroneously accredited to A. LeRoy Bishop.

Teachers will find it better to use this article by Brother Bishop before the January article by Sister Ryberg.

HYMN OF THE MONTH (Continued from page 56)

our Heavenly Father, but also directly to him. It is a prayer, sung not softly, but loudly.

The author of this hymn, Wallace F. Bennett, and the composer, Tracy Y. Cannon, are both living and are well known to our people as ardent workers in the gospel.

FOR ORGANISTS: Play the melody legato and the other three parts marcato, that is slightly detached. If this will require some practice, then practice it; for the Lord's work deserves practice.

You also should know the music practically from memory before playing it for our people. Play

with strong metronomic rhythm, like a slow march, adding a slight retard in the last three measures of the last stanza.

Use strong bass with 16-foot stops and octave couplers, or, as indicated sometimes, 4-foot couplers. —Alexander Schreiner

TEACHER TRAINING

Commencement in April

April 2, Lesson 26

"Developing A Plan for On-the-job Training"

Objective: To develop an actual on-the-job training program.

Texts: Driggs, *The Master's Art*, Chapters XXII, XXIV, XXV, XXVI, Wahlquist, *Teaching as the Direction of Activities*, pages 184 to 203.

April 9, Lesson 27

On Commencement

THIS final part of the formal Teacher Training Program is important and should not be eliminated. An important factor in a continuing program of training teachers is the recognition and satisfaction that comes to the trainees. Part of this reward can be effectively given

in a public exercise at the close of the course. Such an exercise will add prestige to the Teacher Training Program and thus pave the way for future years. It will publicly honor the trainees. It will announce to the ward membership that the trainees have completed a formal training program and thus help gain acceptance for them as teachers. It gives an excellent opportunity to explain to the ward and stake membership the purposes and scope of the Teacher Training Program.

Arrangements should be made with the stake superintendency for suitable commencement exercises. If the Teacher Training Program has been conducted on a stake basis, probably a stake commencement would be advisable. If the stake conference is scheduled in April or early May, probably arrangements could be made with the stake presidency for a few minutes of

time in one of the sessions to award the diplomas. If this is not practical, the members of the class could be honored in their own wards.

If the classes have been conducted on a ward basis, a ward commencement would be in order. Time could be taken during the regular Sunday School service or a sacrament meeting to present the diplomas.

The Teaching Training committee recommends that each trainee have a specific teaching assignment before Lesson 26 is reached. An impressive part of a commencement program could be the announcement of this assignment for each trainee when the diplomas are awarded.

Teacher training certificates are available for 25 cents a dozen at the Deseret Book Company, 44 E. South Temple, Salt Lake City 1, Utah.

—H. A. Dixon

PEOPLE IN TEACHING (Continued from page 49)

to bring in a missionary in your area who has participated in the Book of Mormon pageant on Hill Cumorah. Or perhaps you have an acquaintance whose forebear was converted to the gospel through The Book of Mormon. Many are the thrilling, faith-building stories like that of Willard Richards, an early-day member of the First Presidency. When he first saw the Book, he opened it at random, read about half a page, and exclaimed, "God or the devil has had a hand in that book, for man never wrote it." Within ten days he had read The Book of Mormon twice, and was convinced that Mormonism was true.

For Chapter 8, "The Continuing Word of God," your stake patriarch could be invited to speak to the class on modern-day revelation. A descendant of John Taylor or Wilford Woodruff, with an anecdote or two about the missionary labors of his forebear would enliven "Awaiting the Truth," Chapter 10. Similarly, a returned missionary could add much to "Without Purse or Scrip," Chapter 11. "A Great Harvest," Chapter 12, could be vivified with a visit to the class by one of the recent Church immigrants from Europe or elsewhere. Lessons on Kirtland and Nauvoo would be helped with visits

from neighbors who have been to those Church story spots.

And so we could go on.

Don't think that we are recommending that visitors be brought in for all these lessons. That would be almost too much. We are merely trying to point out the possibilities. The wise teacher will use variety in her presentations. She may use a visitor for one lesson, a picture for another, a map with others, and a visit to a Church landmark in the area for another.

But in all your teaching devices, don't forget that nothing is more interesting than people.

—Wendell J. Ashton

LESSON REFERENCES

For April

ABBREVIATIONS

Church News—Weekly Church Section of Deseret News.
Era—The Improvement Era.
Instructor—The Instructor.
R. S. Mag.—The Relief Society Magazine.

FIRST INTERMEDIATE DEPARTMENT

History of the Church for Children

See references published in *The Instructor*, February and March, 1948, and in the *Teacher's Supplement*.

Chapter 14. Homes in the Wilderness

Preston Nibley, "President Young Acts Part of Father to Suffering Saints," *Church News*, Feb. 23, 1946, pp. 11-12. Organizing a camp after the Saints flee Nauvoo.

Chapter 15. Getting Ready to Cross the Plains

John Henry Evans, "Ezra Taft Benson," *Instructor*, vol. 80, Sept. 1945, pp. 405-408. Shows poverty and distress of the Saints as they prepared to travel west, particularly Willard Richards, p. 406.

Chapter 16. Five Hundred Pioneers Become Soldiers

Preston Nibley, "Mormon Battalion Activities Praised by Col. Cooke," *Church News*, Feb. 1, 1947, p. 12. Account of march and hardships of the Mormon Battalion.

Chapter 17. Pioneer Life at Winter Quarters

Howard R. Driggs, "How Our Pioneers Helped to Add New Stars to Our Flag," *Instructor*, vol. 82, April, 1947, pp. 158-159. Sidelight on the "sunflower trail" planted by pioneers through Nebraska. Details of conversation with Indians requesting permission to establish Winter Quarters, and incidents occurring there.

SECOND INTERMEDIATE DEPARTMENT

Leaders of the Scriptures

See references in the *Teacher's Supplement*.

Chapter 14. Job, the Patient Sufferer

Levi Edgar Young, "The Book of Job," *Era*, vol. 47, Feb., 1944, pp. 78-79. The life and work of Job.

Chapter 15. Nehemiah, the Builder

Harold B. Lee, "With a Mind to Work," *Church News*, June 16, 1945, p. 10. The Israelite leader, Nehemiah.

JUNIOR DEPARTMENT

History of the Church of Jesus Christ of Latter-day Saints

See references published in *The Instructor*, February, 1948, and in the *Teacher's Supplement*.

Chapter 13. Kirtland, First City of the Saints

Richard L. Evans, "Accepting Responsibility in the Church," *Era*, vol. 50, Nov., 1947, p. 730. Increased membership in the Church calls for greater distribution of leadership.

Chapter 14. Nauvoo, the Beautiful

Levi Edgar Young, "Beautiful Nauvoo," *Church News*, July 27, 1946, p. 6. Description of Nauvoo and life in Nauvoo with the Saints.

Chapter 15. The Gathering Storm

George A. Smith, "My Journal," *Instructor*, vol. 82, Jan., 1947, pp. 11-16; Feb., 1947, pp. 63-67, 103. The Missouri mobbings.

Chapter 16. Brothers and Martyrs

Marion C. Romney, "Fruits of the Gospel," *Era*, vol. 52, Nov., 1949, pp. 719, 752, 754. An account of the last few days of the prophet's life.

ADVANCED JUNIOR DEPARTMENT

The Church of Jesus Christ

See references published in *The Instructor*, February, 1949, and in the *Teacher's Supplement*.

Chapter 12. On the Road to Damascus

Russel B. Swensen, "Missionary Methods in the Early Christian Church," *Instructor*, vol. 82, May, 1947, pp. 218-223. Paul's missionary activities.

Chapter 14. Paul's First Mission

Russel B. Swensen, "Missionary Methods in the Early Christian Church," *Instructor*, vol. 82, May, 1947, pp. 218-223. Some significant missionary experiences of Paul and others.

SENIOR DEPARTMENT

Our Standard Works

See references published in *The Instructor*, February and March, 1949, and in the *Teacher's Supplement*.

Chapter 13. Messages of the Old Testament

Levi Edgar Young, "Divine Law the Foundation for Civic Life," *Church News*, June 15, 1947, p. 10. The influence of the Ten Commandments on our social and civic life.

Chapter 14. Messages of the New Testament

T. Edgar Lyon, "Contributions of Modern Scriptures," *Church News*, Dec. 29, 1948, p. 23. The religion of Jesus of Nazareth.

Chapter 15. The Gospel

Joseph F. Merrill, "Some Fundamentals of Gospel Teachings," *Era*, vol. 52, May, 1949, pp. 275, 352. Fundamental gospel doctrines.

Antoine R. Ivins, "Gospel Positives," *Era*, vol. 52, May, 1949, pp. 289, 352. Positive aspects of the gospel.

J. Reuben Clark, Jr., "President Clark Addresses Visiting Newsmen," *Church News*, July 3, 1949, pp. 4, 20. Doctrines of the church outlined.

J. Reuben Clark, Jr., "Live in Obedience to Gospel Principles," *Church News*, June 12, 1949, pp. 20-22. Gospel principles explained.

Lowell L. Bennion, "The Book of Mormon—A Guide to Religious Living,"

Instructor, vol. 83, Oct., 1948, pp. 461-464. Mormonism is a functional religion.

T. Edgar Lyon, "The Gospel and Society," *Church News*, Nov. 17, 1948, p. 23. Gospel principles explained.

ADVANCED SENIOR DEPARTMENT

Principles of the Gospel

See references published in *The Instructor*, February, 1949, and in the *Teacher's Supplement*.

Chapter 12. Christ's Unique Status

J. Reuben Clark, Jr., "The Father and the Son," *Church News*, Feb. 14, 1948, p. 2. The relationship between the Father and the Son.

William E. Berrett, "What Shall Men Believe?" *Church News*, Sept. 29, 1948, p. 23. The character and work of the Master.

George F. Richards, "God so loved the world. . .," *Era*, vol. 52, Nov., 1949, pp. 704, 781-782. Nature of Jesus Christ.

Chapter 13. What Is Man?

William E. Berrett, "The Purpose of Life," *Church News*, Aug. 1, 1948, p. 19. The importance and purpose of man.

Milton R. Hunter, "A Testimony of Jesus Christ," *Era*, vol. 52, Nov., 1949, pp. 725-726, 777. Conference address concerning pre-existence.

Chapter 14. The Destiny of Man

Joseph Fielding Smith, "Purpose and Value of Mortal Probation," *Church News*, June 12, 1949, pp. 21-22. The work and destiny of man.

Joseph Fielding Smith, "The Sunday School's Responsibility," *Instructor*, vol. 84, May, 1949, pp. 203-207. Discussion of the destiny of man.

T. Edgar Lyon, "Destiny of the Human Soul," *Church News*, Nov. 24, 1948, p. 23. A glorious destiny is prepared for those who serve God.

Chapter 15. The Plan of Salvation

J. Reuben Clark, Jr., "Salvation Universal," *Church News*, June 6, 1948, p. 19. The significance of salvation.

William E. Berrett, "God's Plan for Our Happiness," *Church News*, Aug. 15, 1948, p. 19. The plan of salvation.

GOSPEL MESSAGE DEPARTMENT

The Gospel Message

See references published in *The Instructor*, February, 1949, and in the *Teacher's Supplement*.

Chapter 7. General Religious Cultures of the World

Russel B. Swensen, "Philosophical Trends in Early Christian Times," *Instructor*, vol. 82, Dec., 1947, pp. 572-576, 595. Conception of God and moral codes among early philosophies.

Chapter 8. Christianity at the Beginning of the Nineteenth Century

J. Reuben Clark, Jr., "Primitive Church Organization Disappears," *Church News*, March 13, 1948, p. 3. The condition of the world in relation to Christ's teachings.

GENEALOGICAL TRAINING DEPARTMENT

The Principles and Practice of Genealogy

See references in *The Instructor*, January, 1950, and in the *Teacher's Supplement*.

Chapter 8. Kinship or Relationship

"Affection for Kindred Qualifies Genealogist," *Church News*, March 9, 1949, p. 21. Affection for kindred is reason for research.

FAMILY RELATIONS DEPARTMENT

Parent and Child

Chapter 5. Infinite Variety is God's Way

J. Reuben Clark, Jr., "President Clark Urges Youth of Church to Develop All Talents," *Church News*, May 3, 1947, pp. 1, 5.

GOSPEL DOCTRINE DEPARTMENT

The Gospel in Action

In *The Instructor* and other magazines may be found biographies of contemporaries of those to be studied this month.

TELL A STORY

(Continued from page 47)

suffering and misfortune. Furthermore, it brings us, finally, the riches and happiness of heaven itself. Here is a modern illustration:

Frank was a brilliant young man, well on his way to a career that would undoubtedly have brought him fame and wealth. At the very hour, almost, of his first successes, he became paralyzed. For many months he tried every source of help, hoping to recover the use of his nerves and muscles. However, it was of no use. All his hopes and ambitions for a career, for a home, for wealth, and for all the things that had made life so inviting to him were forever gone, so far as this life is concerned.

Friends of the young man assumed that from then on he would be but

a helpless burden to his family, and that he could never know happiness again. But they were due for a surprise. Realizing that his old way of life was gone, Frank set about exploring the new kind of world that was left to him. He discovered which muscles yet retained strength and could be controlled. These muscles he developed through long hours of arduous practice.

Then he studied how he could put to practical use what strength he had: Though his arms were partly paralyzed, he learned how to use a small typewriter, how to keep a simple set of books; he studied law, and learned how to help his neighbors with their income taxes, their contracts, mortgages, wills and deeds. He became ward clerk, Sunday School teacher, town constable, secretary for a number of organizations, and general adviser to the farmers and ranchers of his community. Thus his days were filled to capacity with useful, interesting work.

When he died, some years later, hosts of friends came from his own community and from hundreds of miles around to pay their respects to this man who, though almost hopelessly handicapped, had yet risen above his afflictions to play an important part in the lives of his neighbors.

Here was a man who, by giving service to others, had found a life of happiness for himself.

—Kenneth S. Bennion

CONSERVATION

(Continued from page 45)

of the soil, water, forests, and range lands. Attention will also be given to the conservation of human resources and the prospects for supporting the human population on the known resources of the world. These are important problems to Latter-day Saints. Enlightenment will guide our thinking and direct our activities along proper lines.

Though the illustrative material for this article is drawn from the Second Intermediate manual for this year, the principles may be applied in many other situations.

JUNIOR SUNDAY SCHOOL

Co-ordinator, Eva May Green

PARENTS ARE CO-OPERATIVE

WE need only to recall the objectives of the Sunday School and some of the principles of the growth of children to remind us that close co-operation of teachers with parents is vital.

We are beginning to realize that only as we know a child in a deep, sincere, intimate way can we be a part of his life and know the things that are important to him—the things that are responsible for the way he thinks and feels and acts. We know that his life in his home and in his neighborhood helps to determine the attitudes he develops. We know that the joys, the sorrows, the heartaches, the triumphs, the sharing, the compromises and the deep concerns that make up the home determine the behavior. We know that contacts with the home are necessary if we are to give children a sense of belonging and if we are to be understanding.

Each child and each home has something to offer if we have eyes to see and hearts to understand. Only when we take the time to seek sincerely for a knowledge and understanding of each child, will we begin to be the kind of teachers who get into a child's real world. Only when we have become warm companions for boys and girls and fathers and mothers are we ready to share the fun of working with children. Only then are we ready to ask for guidance, and only then will parents be ready to come to help us.

We must remember that parents care more deeply than we *can* care about what happens to their children. They will have much to contribute that is really vital to our understanding and effective teaching. Knowing parents will enrich our lives, and with the right approach

the parents will share with us the joy and the fascination of guiding their children.

If we can work happily with a child and share the fun with parents, the child's problems will be much more easily solved.

We want parents to feel that we want their help and suggestions and that we respect what they offer even though we do not always agree. It is so easy for us to blame the home for the child's problems and so hard for us to admit that we know too little about those problems.

Perhaps the parents can see a situation that we are not aware of. Perhaps they know how a child feels about his teacher and about other children.

Parents will respond in a co-operative spirit if we approach them for help and ask them to suggest ways in which we might make the most of the child's potential abilities. Make parents aware of the good you have found in their child. Do not mention his so-called annoying behavior, but tactfully get important information from parents that makes you a more intelligent teacher. This sharing of knowledge helps parents to grow in confidence and in ability to do the things their children's best development requires. Most parents need reassurance.

Using this method, we have not shut out the parents; we have given them courage and a feeling that they can do something to help. We have created a spirit of co-operation between the home and the Sunday School. We can foster this spirit by always being more interested in *knowing* children and their parents than we are in *changing* them. There are many realities in home situations

which we can not change, but which we should be wise enough to use in our plans for a better, richer, and more interesting living for children.

Most parents *want* to co-operate. They will be glad to have a sincere, experienced teacher share her knowledge of child study and guidance with them, if she does it tactfully and with humility. They will be glad for her approval of their good procedures and grateful for her understanding of and sympathy with their difficulties.

The Sunday School has the responsibility of providing the kind of spiritual experiences that will build faith and behavior patterns that are indeed Christian.

Understanding children through cooperative work with parents brings joy to those who serve and furthers the development of desirable behavior.
—Addie L. Swapp

Continuing this series, the March article by Claribel W. Aldous will treat the subject, "Co-operation—A Basis for Junior Sunday School Success."

SACRAMENT GEM

(Prelude and postlude to use with gem will be found on page 56.)

Just a tiny piece of bread—

While I eat I bow my head;

Now a sip of water clear

To show I love my Savior dear.

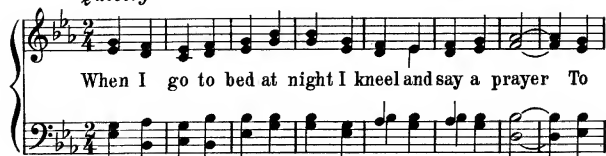
SUPPLEMENTARY MATERIAL

The following supplementary teaching material may be used in any of the departments of the Junior Sunday School.

NIGHT TIME

Words and music by
DEVOTA M. PETERSON

Quietly



Prayer verses

Thanks

To thank with a phrase
Is not worthy of praise.
To thank with the heart
Is the better part.
To thank with a fact—
Act.

—From the German

All Birds Together

God who loveth all things,
Folks and flocks and herds,
Lend an ear to this, my prayer,
My prayer for all the birds.

Bless them flying, feeding, resting.
Keep them well in every weather,
Safe and warm in every storm,
Glad and gay, day by day,
All the birds together.

*Verses that tell of the wonders of
the world*

The Coming of Spring

When the buds on the trees begin
to show,
And the cold north winds will cease
to blow,
You'll know it's the coming of
Spring!

When the birds will again begin to
sing,
And the bees their hum will ring,
You'll know it's the coming of
Spring!

When the flowers awoken from their
wintry sleep,
And the earth with joy will be cov-
ered deep,
You'll know it's the coming of
Spring!

My Snowball

I had a little snowball once—
It was so round and white;
I took it home with me
And tried to keep it overnight;

But when next morning I awoke,
Just at the break of day,
I went to get it—and I found
It had melted all away.

—Author Unknown

Verses for February

Two Presidents

Lincoln and Washington
Were brave and true.
They helped our country
Their whole lives through.

For Valentine Day

Out of a snow-cloud, cold and gray,
Something dropped on Saint Valen-
tine's Day,
Whirling and twirling, and soft and
light,
Like little wee letters, all dainty
and white;
And I guess the sky children were
sending down
Their valentines straight to the chil-
dren in town.

Recommended Books for Children In Sunday School and at Home

(See article on page 55.)

A Picture Book of Palestine, Ethel L. Smith, illus. by Ruth King. Abingdon-Cokesbury Press, New York, Nashville, Tenn., \$1.50.*

God Gave Me Eyes, verse by Olive W. Burt, pictures by Ellen Segner. Samuel Gabriel Sons and Co., New York, \$1.

Tell Me About Prayer, Mary Alice Jones. Rand McNally & Company, San Francisco, \$2.

Holiday for Helpers, Dorothy Westlake Andrews, illus. by Janet Smalley. Westminster Press, Philadelphia, 65 cents.

A Star Shone, Robbie Trent, illus. by Margaret Ayer. Westminster Press, Philadelphia, 65 cents.

Let's Go to Nazareth, Elizabeth Liggett, illus. by Margaret Ayer. Westminster Press, Philadelphia, 65 cents.

Once Long Ago, Mary Owen Bruce, illus. by Jonathan M. Swanson. Westminster Press, Philadelphia, 65 cents.

Jesus Stories for Children, James D. Smart, illus. by J. M. Swanson. Westminster Press, Philadelphia, 65 cents.

Bible Stories for Young Latter-day Saints, Emma Marr Petersen, illus. by

Richard I. Elkins. Bookcraft Co., Salt Lake City, Utah.

Daddies—What They Do All Day, Helen Walker Funer, illus. by Roger Duvoisin. Lothrop, Lee & Shepard Company, New York.

A Small Child's Book of Verses, compiled and illus. by Pelagie Doane. Oxford University Press, New York, 1948.

*Prices quoted are those in effect at the Deseret Book Company of Salt Lake City in January, 1950, and are subject to change without notice.

HUMOR, WIT, AND WISDOM

"LISTEN, young man," said the ten-year-old's father, "one more question and you go to bed."

There were five minutes of silence. Then, "Dad, what was it you made the Municipal Course in last time?"

"Oh, eighty-two, and that was a very remarkable score for that course, too, because, if I do say so, etc., etc."

The colored janitor overheard the chief clerk asking for a month's vacation because he was going to be married.

"Lawtsy, lawtsy," said the old darkey, "what de world comin' to when a gemmum like dat only figgers on his marriage lastin' fo' weeks!"

A young lady once found a boy friend standing in front of a mirror admiring himself with evident satisfaction.

"Jack," she said, "you must be the happiest man in the world."

"How so?" asked the bewildered Jack.

"Because you are in love with yourself and you haven't a rival in the whole world."

A little boy was very naughty in school and the teacher felt that the discipline of the whole room was being undermined by his actions. She wrote a note to his mother.

"Your son, Archie, is the brightest boy in my room, but the most mischievous. What shall I do?"

"Do what you please," came the reply. "I'm having my own troubles with his father."

Customer: I want a lamb cutlet, and make it lean.

Tired butcher: Lean which way, sir?

Mother was lecturing her small son about his conduct. "Never do anything you would be ashamed to have the whole world watch you do."

"Whoopee!" shouted the boy. "No more baths for me. I sure wouldn't want the whole world to watch me take a bath!"

THINKING OUT LOUD*

Present Company Excepted

On a little service station away out on the edge of a western desert there hangs a shingle bearing this strange legend: "Don't ask us for information. If we knew anything we wouldn't be here."

Your life may be more pleasant and peaceful when at last you decide that what your relatives do is none of your business.

It's better to get bent from hard work than to get crooked trying to avoid it.

Everyone can give pleasure in some way. One person may do it by coming into a room, and another by going out.

The more stupid we are, the less patience we have with others.

You can earn bread by the sweat of your brow, but it takes brains to get the cake.

A man's temper improves the more he doesn't use it.

Men are the only people on earth who think they have more sense than women.

Some of us could very well take a tip from an acrobat. He turns a flop into a success.

The trouble is that when success turns a fellow's head, it doesn't wring his neck at the same time.

Money doesn't talk these days—it goes without saying.

America was better off when we had more whittlers and fewer chisellers.

Most bald-headed men will agree that one can come out on top and still be the loser. long?

It is easy to entertain some people. All you have to do is to just sit down and listen.

The man who starts out to borrow trouble soon finds out that his credit is good.

Man is an able creature, but he has made 32,647,389 laws and hasn't yet improved on the Ten Commandments.

*From *Sunshine Magazine*

THE LAND OF CANAAN

Divided Among the Twelve Tribes of the Children of Israel

THE promise which the Lord made to Abraham (Genesis 12:1-3; 17:1-14, and 22:16-18) and repeated to Isaac (Genesis 26:2-5) and to Jacob (Genesis 28:13-15) began to be fulfilled in the sons of Jacob, who became the heads of the *twelve tribes* of Israel.

The patriarch of the twelve tribes was Jacob or Israel (Genesis 32:28, and 35:10).

The mothers were:

Leah (Gen. 35:23) whose sons were:

1. Reuben (29:32)
2. Simeon (29:33)
- Levi (29:34)
3. Judah (29:35)
4. Issachar (30:18)
5. Zebulun (30:20)

Zilpah (Gen. 35:26) whose sons were:

6. Gad (30:11)
7. Asher (30:13)

Bilhah (Gen. 35:25) whose sons were:

8. Dan (30:6)
9. Naphtali (30:8)

Rachel (Gen. 35:24) whose sons were:

- Joseph (30:24)
10. Benjamin (35:18)

and whose grandsons, sons of Joseph, were:

11. Manasseh (41:51)
12. Ephraim (41:52)

Levi did not become head of one of the political tribes, but was assigned to perform the priestly duties for all the tribes. Aaron and Moses were Levites.

Joseph did not become head of one of the tribes but was represented by his sons, Manasseh and Ephraim, when his father, Jacob, adopted them and thus gave Joseph a double portion.

After the children of Israel had wandered in the Wilderness of Sinai for forty years, a new generation entered Canaan, the promised land.

The map shows how the land was allotted to the tribes. These geographical divisions became established through the period of Israelitish history when the *Judges* were the political leaders.

They were well established by the time of the *Kings*. The unity of the tribes into one kingdom began under Saul, improved under David, and came to its brightest hour under Solomon.

Solomon's son, Rehoboam, committed the act which disorganized the united kingdom and led to the rise of the divided kingdoms of Israel and Judah.

Rehoboam, with difficulty, retained leadership over the kingdom of Judah, which included the inhabitants of the area assigned to Judah and Benjamin. Observe that these made a compact territory, relatively easy to defend.

The kingdom of Israel included the other tribes representing greater population as well as area. This kingdom was defended with greater difficulty and less success. Disintegration set in earlier and dispersion finally brought the kingdom to an end.

The kingdom of Judah survived 135 years after the kingdom of Israel was lost to history.

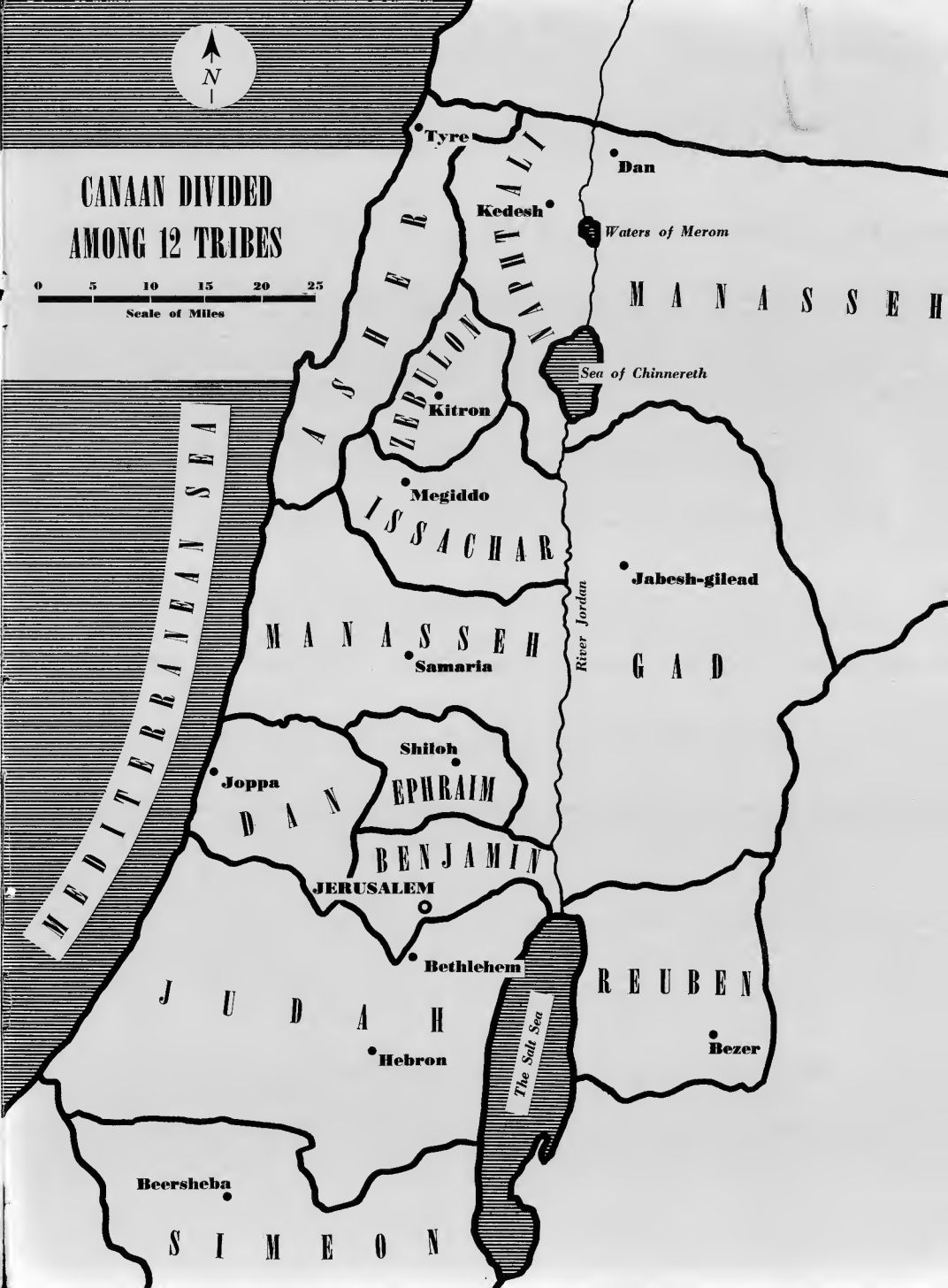
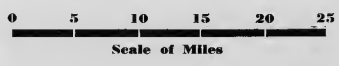
Many factors contributed to this result. Geography was one of them.

—A. Hamer Reiser

THE INSTRUCTOR



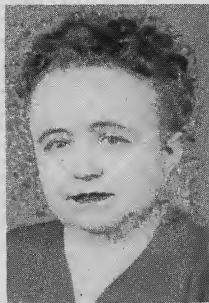
CANAAN DIVIDED AMONG 12 TRIBES





MUSIC MILLIONAIRE

It was Richard Ballantyne's birthday in the centennial year of Latter-day Saint Sunday Schools. To honor the man who a century before had organized the first Sunday School in the mountains, a parade was in progress down Salt Lake City's wide Main Street. Church and Sunday School leaders rode in glistening limousines. There were marchers carrying banners. Colorful but reverent floats moved along while crowds cheered. In glittering gold and colors, with children's smiling faces, and in other forms, they told about such themes as prayer and lessons and devotion in Sunday School.



MELBA LINDSAY BURTON

Was a choir baby.

"Haste to the Sunday School" as they stepped along. They were accompanied by some fifty other young marchers, stroking violins and blowing wind instruments. All their eyes looked up as they marched. They were fixed on a little light-haired woman, swinging her baton with all the vigor of her soul.

She was Melba Lindsay Burton.

For nearly thirty years she has been chorister of Burton Ward Sunday School. She has also been stake Sunday School chorister in South Salt Lake Stake since it was organized in 1941, shortly before Pearl Harbor.

But Melba Lindsay Burton is more than the usual chorister. Every Mother's Day and Easter in Burton Ward there is a special program featuring music directed by her. Annually there is a ward flower festival, highlighted by her Sunday School singing. As a stake leader, she has directed performances that have won wide acclaim. Many musicians would say that her achievements were "impossible." For one "Worship in Music" program, she trained three choruses: one of 194 small children, another of 161 teen-age girls, and a third, a mixed chorus of 169. Besides all this, for the same program she drilled a 110-piece orchestra. Children came to her home for rehearsals when roosters were still crowing. Sometimes, when they remained so long they missed the school bus, Mrs. Burton's hus-

band, Fielding G. Burton (himself a Sunday School superintendent), packed them into the family car and got them to class on time. Older participants trained far into the night, singing their hearts out before their leader, who, with lips that smiled and tugged and encouraged, inspired them on.

The resulting program reached such a high pitch of performance that an attending Sunday School general board member later invited Mrs. Burton to bring her string ensemble into the Salt Lake Tabernacle the following October as a feature of the semi-annual Sunday School conference.

She did. She brought a group of nearly one hundred, playing violins, violas, and cellos. After they had given their scheduled performance, a member of the First Presidency requested an encore. That was something rare indeed at a Church service in the Tabernacle.

Melba Lindsay Burton is a remarkable Church music leader by no accident. She came from a home where the parents loved the restored gospel. And they feasted on music. Her father, Marion D. Lindsay, was a carpenter who led the ward choir and played a clarinet in the opera house in Montpelier, Idaho, which was almost named Clover because of the vast fields of lush clover in the area. Melba's mother, Luella Stewart Lindsay, was the organist. Often the Lindsay couple would pull baby Melba on a sleigh to the little frame Montpelier meetinghouse, and put her by the organ while the choir rehearsed.

When Melba was ten years of age, her father died. To help keep the home fires burning, her mother, her sisters and she put on concerts. Melba had learned to play the piano at nine and the violin at fourteen. She also had a rich voice. She had scrubbed floors, tended neighbor's children, and done other odd jobs to earn coins to pay for her music lessons.

The Lindsay sisters' trio became a tradition in the Salt Lake area. Melba and Virginia (Thomander) played violins. Bessie (Davis) was at the piano. All three sang. They still sing and play at funerals, often as many as six a week and four in one day.

"The important thing," says modest Melba Lindsay Burton, "is to preach the gospel with music. You can reach ears with music when words fail."

And so the first lady of music in South Salt Lake continues—tirelessly, selflessly, and joyfully. As one admirer said of her, "There's a woman who is really wealthy. Her treasures are those that count: friends by the thousands, and unnumbered souls who can thank her for gifts through unselfish service—lessons and inspiration through melody. She's a music millionaire."

—Wendell J. Ashton